LIBERIA.

A republic founded by black men, reared by black men, maintained by black men, and which holds out to our hope the brightest prospects.—HENRY CLAY.

BULLETIN No. 7. NOVEMBER, 1895.

ISSUED BY THE

AMERICAN COLONIZATION SOCIETY.

CONTENTS.

HILARY RICHARD WRIGHT JOHNSON . . . . . Frontispiece
. 1

THE DEVELOPMENTAL STATUS OF THE AMERICAN NEGRO, GEORGE R. STETSON 4

VON HOLST AND THE AMERICAN COLONIZATION SOCIETY, J. ORMOND WILSON 24

LETTERS FROM LIBERIA . . . . . Gen. R. A. SHERMAN 33
Judge Z. B. ROBERTS 35

THE UNRESTRICTED IMPORTATION OF SPIRITS INTO WEST AFRICA 38

THE AFRICAN GIN TRADE 43

THE UNITED STATES AND THE LIQUOR TRAFFIC IN AFRICA . 45

PRESIDENTS OF LIBERIA 48

LIBERIA COFFEE . . . . . H. R. W. JOHNSON 49

THE HYGIENE OF THE CONGO 56

THE WHITE RACES IN AFRICA 61

BRITISH POLICY IN REGARD TO WEST AFRICA 65

RAILWAY ENTERPRISE IN EGYPT 67

ITEMS 70

WASHINGTON, D. C.

COLONIZATION BUILDING, 450 PENNSYLVANIA AVENUE.

J. J. Roberts.

EX-PRESIDENT OF LIBERIA.

LIBERIA.

BULLETIN No. 7. NOVEMBER, 1895.

HILARY RICHARD WRIGHT JOHNSON,

PRESIDENT OF LIBERIA, 1884–1892.

When, in 1822, the first little band of Liberian immigrants on Cape Montserrado seemed to be well-nigh overwhelmed with hardship, danger, want, and sickness, in accord with the wishes of the great body of the colonists it was proposed by Dr. Eli Ayres, the United States agent, to abandon the enterprise and return to Sierra Leone, Elijah Johnson, an immigrant from New York, made himself forever famous in Liberian history by his reply: "No; I have been two years searching for a home in Africa, and I have found it; I shall stay here." These heroic words saved the day, and the other colonists resolved to remain with him. Dr. Ayres returned to the United States, leaving Elijah Johnson as agent in charge of the colony.

Shortly afterwards, when a number of native petty kings in the neighborhood, who regretted the sale of the cape on account of its interference with the lucrative trade in slaves theretofore carried on from that point, determined to drive these intruders into the sea, and at this critical juncture a British man-of-war in the offing tendered the assistance of a force of marines if Johnson would only cede a litte patch of ground on which to erect a British flag, he promptly replied, "We want no flag-staff put up here that will cost more to get it down than it will to whip the natives."

Hilary Richard Wright Johnson, son of Elijah Johnson, was born in Monrovia, June 1, 1837. The larger part of his training was received in the Alexandria high school, Monrovia, from which institution he was graduated in December, 1857. In

January, 1856, and while still attending school, he was appointed private secretary to President Benson, and held the office seven years. In January, 1858, being at the same time private secretary, he was appointed principal of the high school at Day's Hope, Monrovia, and remained in charge until the effects of the civil war in the United States compelled the closing of that institution. In November, 1859, he became editor of the "Liberia Herald," and conducted that paper for two years and a half. While still private secretary to the President, in 1861, he was elected a member of the House of Representatives.

Mr. Johnson attended the International Exhibition in London in 1862, assisted in the discussion of the northwest boundary question, and, with President Benson, was presented at several European courts. It was during this visit that he made the acquaintance of the old Emperor William, then King of Prussia, Bismarck, Bernstaff, von Beust, and other European statesmen.

In January, 1864, Mr. Johnson was again appointed editor of the "Liberia Herald;" in July of the same year he was elected principal of the preparatory department of Liberia College, and held that post two years and a half. In February, 1865, he was appointed Secretary of State under President Warner, but resigned in July of the same year; he was again appointed Secretary of State under Mr. Warner for 1866 and 1867.

In January, 1867, Mr. Johnson was elected professor of English language, belles-lettres, and mental and moral philosophy in Liberia College, and occupied the chair eleven years. In February of the same year he made, at the instance of Hon. H. M. Schieffelin, of New York, a topographical and trigonometrical survey of the "Old Field," with a view of ascertaining the practicability of cutting a canal to connect the Montserrado and Junk rivers. He was appointed Secretary of the Interior under President Roye, in January, 1870. In the same year he visited England and America with the President, and assisted in the discussion of the boundary question in London. On account of a difference of opinion on constitutional questions, he resigned office at the end of the year. He was Secretary of State during the short period of provisional government in 1871. Under the succeeding administration of President Roberts he held the offices simultaneously of Secretary of State and of the Interior (the latter without salary) for the years 1872 and 1873, and then

resigned. For the following ten years he declined all offers of positions in the Cabinet.

The degree of Master of Arts was conferred on Mr. Johnson by the board of trustees of Liberia College in 1872, and that of Doctor of Laws in 1882.

In 1877 the representatives of both political parties, as well as the government then in power, offered to support Mr. Johnson for the presidency, but he declined the nomination. When, in 1883, he consented to become a candidate for the presidency it was the fourth time he had been requested to do so. Having been unanimously elected, he was inaugurated President January, 1884. He served four terms, or eight years, and declined a fifth nomination, being unwilling to make a departure from what he considered an important precedent.

Besides the classics, Mr. Johnson has made a study of several modern languages. He has also given considerable attention to music and keeps around him always piano, violin, flute, and guitar. As he is able to do his own tuning and repairing, his instruments are always in good order.

Mr. Johnson has had a number of decorations conferred on him by different sovereigns and medals from other sources. He is an honorary member of several foreign societies, of one of which he was elected a member at twenty years of age.

Mr. Johnson has six children. His oldest son, Frederick, when about to proceed on his second visit to Europe, having served the State several years as prosecuting attorney, was last October appointed Attorney General of the Republic. He has had the largest private law practice in the country. Gabriel Moore, the second son, is register of deeds and a captain in the army. His eldest daughter is distinguished for her musical ability and acquirements. She has inherited the talents in this line of both of her parents and is an accomplished performer on the violin, piano, and organ.

President Johnson retired from the presidency in 1892, at the age of 55, and since then has devoted himself to farming, especially to coffee-raising, and has shown himself to be one of the most intelligent and successful cultivators of the soil in Liberia. The article on "Liberia Coffee" in this Bulletin is from his pen.

THE DEVELOPMENTAL STATUS OF THE AFRICAN NEGRO.

BY M. DE SAEGHER, ATTORNEY OF THE INDEPENDENT CONGO STATE, WITH CORRELATIVE NOTES BY GEORGE R. STETSON.

The African tribes, unknown during so many centuries and living apart from all foreign influences, have preserved the characteristics of primitive races, and the study of their social organizations, their laws and customs, takes us back to the most remote historic period.

We find in the essential institutions of marriage, of filiation, of succession of property and the laws regulating it a social state which is patriarchal in its organization. The villages are numerous but of small extent, and still, like families, are ruled by the chief of the family and are communities of persons of the same blood. The rights of the community dominate those of the individual, and its interest alone is the measure of his rights.

Marriage is a loan that the family makes of its daughters in the interest of its increase and perpetuity. The husband acquires no other rights than those existing in his wife, and in some regions the wife continues to live in her own family. As a guaranty of the obligations undertaken, the husband gives a *dot* to the family, which is returned to him at the dissolution of the marriage. The marriage, then, does not create a new family; the woman does not enter into that of the husband, nor the husband into that of the wife.

The marriage is not made to increase the joint ownership of goods, as each remains proprietor of that acquired by his or her own work. The husband often buys his food of his wife, and when the woman follows her husband, for safety she transfers the goods acquired by her labor to her own family.

But in such a marriage what place is allotted to the children? As the contract has not created a new family, the children would naturally enter that of one or the other parent; but in consequence of the peculiar character of the marriage, or of the loan made by the family of the woman for the purpose of marriage, the children enter the family of their mother, and the husband and father is to them a stranger without rights or duties. The

children remain in the condition of their mother: if she is free, they are free; if she is a slave, they are slaves.

The marriage contract is dissolved by death and by divorce. If the husband dies, the family of the wife restores the *dot*, with interest, to the heirs of the husband, and takes the woman with her children. When the woman dies first, they return the *dot* and keep the children.

In case of divorce the respective interests are adjusted in the same manner, but as there is a breaking of a contract, the party responsible is held to pay damages.

The married woman, however, is loaned by her family in its interests, and as by her divorce its interests would be involved, it is not permitted except by consent of the parents.

The sterility of the woman is not a sufficient cause for divorce, but, on the contrary, that of the husband is of all causes considered the most legitimate, because the principal object of marriage has not been attained—the increase of capital.

We have now to speak of the customs regulating inheritance. The man always dying without children, since the filiation is always exclusively uterine, who then succeeds? By law, the first-born son of the first-born sister of deceased.

In thus uniting upon the head of a single person not only the rights of the *decujus*, but also those of all his brothers, the law reserves to him who will be its chief the wealth and power of the family.

The same motive, however, sanctions and permits an exception to this law. If one of the nephews by his intelligence and ability seems especially fitted to exercise authority in preference to the elder son, his uncles can choose him as the heir.

At the death of a free woman her children do not inherit. The goods pass to the family, and the children inherit no more than their share as members of the family.

We find in the provisions of these personal laws not only a confusion, but an absorption of the rights of the individual by the community and a substitution of the community for the person.

In immovable or real property there is no idea of personal ownership; but, on the other hand, in all personal actions between the community and its members and a third party the solidarity in the community is absolute, a solidarity both active and passive.

Active solidarity is illustrated in the case of a man who suffers

violence; and the community injured in the person of one of its members will seek reparation for the deed, but in its own interests, those of the victim being given very little consideration.

If he has been mutilated, sold, or killed, it is of no importance, save from the point of view of the indemnity to be required.

As an instance of passive solidarity, a debtor is in arrears; the creditor has the right to take as hostages the first persons coming from the village of the debtor and to put them under guard.

If the debtor contests the debt, he, in his turn, takes hostages from the village of the creditor, and the two villages arbitrate the matter. If they declare war, it is not because of the hostages taken, but because of the debt.

All private contests become of necessity public quarrels, and a village is frequently in hostility not only with its immediate neighbors but with the whole region. This is anarchy.

But it is remarkable to see how in analogous social situations similar institutions spontaneously spring up in the most diverse environments.

Africa has no cities of refuge, but she has neutral places. The market day is the "truce of God," the guaranty of the liberty of the natives. Certain great markets are sacred; arms are not allowed. He who sins against the market is buried on the spot.

The description of these native African customs vividly recalls to my mind similar scenes long since passed among us.

In asking what the sanction may be for so rigorous a law, for the offender may be a powerful man and chief of a formidable family, our thoughts revert to our own early history, to the middle age, when the popes put an interdiction upon a city or absolved the subjects from their oath of fidelity to the prince.

When the market had been profaned and for so long time as the guilty were not given up, all law was suspended, and thefts, rapes, and assassinations were committed without personal responsibility.

This is the most terrible application of the principle of solidarity.

In conclusion, the individual by himself, excepting in so far as he is human, in so far as he differs from the brute, in his natural capacity of child, husband, and father, the individual, I repeat, has no rights; he has not by himself the right to live; the man does not exist.

The unique beginning and end of all rights is the family. All individual rights originate in it, but they also end in it.

This family organization, the most primitive of all governmental forms, is found in its purity only in those tribes which by their isolation are beyond the influence of the general movement in traffic and population; and there only, in the defiles of the mountains and along the courses of the innavigable rivers, the only grand routes of the continent, where a clump of trees is found large enough to shelter a few huts, rather than a populous village, it is protected from invasion.

Nearly everywhere else, in the forest or on the plains, under the control of circumstances that we cannot determine, but probably the necessity of a point for common defense, the families are grouped and shortly united, and we have the second governmental form, the village.

In the village, for the primitive bond of blood there is substituted a fictitious relationship between members of the different families; the chief of the village bears the name of father and the people call themselves brothers.

But it is necessary to distinguish this fraternity from that of blood.

The family here is then distinct from the village, but in this second period the unit of the origin of individual rights and of civil rights disappears and there remains nothing but the confusion of these with political rights.

As when before, the family absorbed the individual, so now the village absorbs the family, and we have born a new social unit, the right of the village. This is now the source of all other rights. All real property is public domain, and the cultures are made in common by the women of the village.

It is as a member of the community that each one searches the food he needs. As a member of the community he hunts in the woods, fishes in the rivers, or occupies his place upon the sand bank that the village has enclosed in its domain. As a member of the commune he has a right to build his hut within the palisades, to take his place around the fire, and to drink from the common cup the malafu (palm wine) which excites and stupefies him.

As a member of the village the slave himself has his rights more or less extended, but always precise, well-determined, and rarely violated.

If all these privileges and rights proceed from the membership in a community, on the other hand the interests of the village dominate all others.

To pay a war indemnity or any other communal debt, it will sell or deliver up its freemen as well as its slaves.

If a man is a cause of trouble he is ostracised; children badly born are cut off; the dangerously sick are abandoned, and the infirm put out of the way.

We find in this second period the same ideas of the absolute worthlessness of human life.

The right of the community is the origin, the measure, and the end of the rights of the individual.

Many of these villages, sometimes a great number, have populations of a common origin—men of the same race, the same tattooing, the same cutting of the teeth; they are known under the same generic name.

A conventional alliance, the fraternity of blood, is often created between these villages as a simple act of friendship or for commercial purposes, but politically they remain strangers to each other, often enemies, nor do they form a tribe.

The tribe—that is to say, a party constituted and organized under the government or at least the influence of a single chief—is not found excepting among peoples who have accomplished the third evolution. This evolution, which I have observed in many of its phases and at different periods of its progress, in districts and countries where it has not yet begun and in others where it has long since terminated, has an origin lost in the memory of man.

Among the Negroes, as in all other races, men of superior intelligence, of great ability, moved by an all-powerful will, are born for command, as others are for servitude, at the precise hour of their country's need.

These people have no history, but without doubt a common danger surrounds these men of many villages and victory glorifies the chiefs of the various groups, who keep in time of peace the powers that were given them for war. The conquered enemy is the first to pay them tribute, and they extend their supremacy over all the villages of the same race.

A little of their power is reflected by the parents. The sons, associated while living in its exercise, guard it to their death, and time perpetuates the heredity in the family.

Thus is born a new social state—the tribe, judicially characterized by the existence of a central power, the government of the tribe, and by the division of the actual statutory rights from the political rights.

The villages guard the first of these; the interior organization remains the same, and the chiefs of the village protect the administration.

The second, the political rights—that is to say, the administration of common interests, the collection of taxes and tribute for the passage over tribal territory, the regulation of authority between different villages and the tribe, or the regulation by negotiation of the affairs of the village with foreigners or strangers, and the right of declaring war—are in the hands of the chief who exercises these powers, either alone or assisted by a council.

In this new state of things, the man—the human being—appears to have no part; neither do we find, any more than in the previous states, any guaranty of natural rights; we do not find the vaguest notion of them, for in this pagan society and its multiple evolutions they are ignorant of such rights.

This last transformation, although exclusively political, is, nevertheless, by its movement toward centralization a very real progress.

In the beginning we have seen that each private contention became a public quarrel and might become a cause of war. The arbitration of the great chief commanding the villages suppresses all these causes of war and assures internal peace; by his mediation in the regulation of the contests with strangers he subordinates to the interests of the tribe the covetousness of the village directly concerned.

As a negotiator, often personally disinterested, he directs the *pour parlers* with equity and imposes, by the authority of the village and of the tribe, the peaceful solution that he has negotiated with the result of relieving the entire tribe of a war which would be only of private interest.

We have, then, described three social states:

1. The family, the unique origin of all rights—personal, civil, and political.

2. The village, the family retaining its personal rights. For the other rights the village is substituted, and the right of the community takes precedence of the civil and political rights.

3. The tribe; the chief of the tribe, the grand chief of all the villages which compose it, has despoiled the family and the village of their political prerogatives and exercises them in their place.

At the completion of this evolution we arrive at absolute monarchy, the divine right of royalty.

It exists on the Congo. There are potentates who have substituted their personal rights for those of the community and ordained confusion in the identity between their domain and that of the public.

Their authority extends over vast territories—their empire. They govern it by the delegation of their sovereign authority to high functionaries, princes of the blood, who receive and execute their orders.

The land, the water, the woods, and their products all belong to them; the distant villages pay the tribute which they demand at their good pleasure.

The arms also belong to them; if you wish to purchase of the subjects they reply, "These are the master's."

The young men old enough to go to war or to follow the chase are armed at their hands, and with public ceremonies not without grandeur.

The monarchs' daughters are sacred, and none are of sufficient rank to become their husbands.

I have seen their subjects make grand routes of the foot-paths where the sovereign would pass, build villages where he would camp for the night, and when he passed in his pirogue the men, women, and children throw themselves into the water and respectfully offer their lips to be kissed.

He possesses the right of life or death for all—the freeman and the slave alike. We have seen that the social forms are varied, adjusting themselves to the immediate environments, but that all proceed from the same principle. In the patriarchal society, as under the *régime* of tyranny, the man himself is not a judicial person; he has no rights that properly belong to him and which proceed from his capacity as a human and reasonable creature.

He is the beast of reproduction, without the rights of a parent; the beast of burden which is taken care of when in health and abandoned when unable to work or to be of service.

He is the creature of lust, who is bought and sold, indifferent

to all except to death, which will punish the least insubordination.

He is the beast of the *abattoir*, which is fattened for the killing and exposed like an animal in the market, where it is sold by the pound.

We do not inconsiderately accuse the Negro race of these horrors as alone peculiar to it, as they are the common patrimony of all pagan nations. This course would too easily justify civilization by the sword.

We also remember that it is Christianity which has revealed to man the grandeur of his origin and given him the perception of his imprescriptible and inalienable rights and changed the face of the ancient world.

If Africa is to become a civilized land it will be accomplished by our laws, by our factories, by our counting-houses, and by our Christianity, in its spirit of truth and justice. ("Conférence donnée a la section d'études juridiques." "Bulletin de la Société d'Études coloniales.")

Correlative Notes.

It has been well said that "the preface of general history must be completed from the materials presented by barbarism," and where are such materials found in greater variety and profusion than on the African continent?

Our anthropologists, especially those of America, with a very few brilliant exceptions, have altogether neglected this most remarkable field of anthropological research.

Europeans, perhaps with good reason, have been more active and enterprising, but it is still a virgin field, in which "pastures new" are to be studied *de novo*—the history and principles of law, of jurisprudence, of philology, of mythology, of religion; the beginnings of political economy, of political science of society and the state, and of many of the social fads of which we are experiencing the survivals.

"One versed in civil law, says another, will find in the comparative jurisprudence of the savage races an interesting and valuable, but difficult and unworked subject."

M. De Saegher has here given us one of the most suggestive papers that we have recently had the pleasure of reading—a paper which throws much light upon the question of the prim-

itive or historical origin of the modern village community, if it does not definitely settle it.

Without entering into any of the speculations or controversies regarding the habitat of the Aryans and the origin of the modern village community or venturing an opinion as to the native or foreign origin of our civilization, it will be interesting to note a few of the parallels and correlations existing between the present social status, the archaic laws, customs, and organizations of these African Negro tribes and those of the Aryan, Greek, Roman, German, English, American, Australian, and other primitive societies, and to point out a few of the survivals in the modern community.

As Morgan suggests, "the experience of mankind has run in nearly uniform channels," and the order of natural development has been substantially the same in the different groups, however widely separated, the difference in the rate of progress being due to the influence of climate, subsistence, isolation, and other natural or extraneous influences.

Identity of speech does not necessarily imply identity of race, and identity in the order of development does not necessitate a belief in the common origin of the races or of civilization.

It is probable that the native African races are generally in the upper periods of savagery, and the lower and middle periods of barbarism (Morgan's classification), with occasional exceptions, of higher attainments in language and the domestic arts than belong to these periods.

They have articulated, syllabic, and, in some instances, alphabetized language, "differentiated by delicate tests, controlled by euphonic laws, and rivalling those of the great Aryan race" (Cust), and domesticate animals, plant cereals, make pottery, weave textiles, smelt iron, etc.

The social state described by M. De Saegher is not historic among us, but prehistoric and archaic.

In such a state—as the fatherhood is never absolutely certain—the mother determines kinship and succession; and "the father's relation to his children is as loose as is the step-father with us."

"Inheritance through the mother or mother right," says Taylor (Origin of the Aryans), "doubtless existed among non-Aryan tribes." It prevailed among the Australian aborigines as well

as the American, and Morgan (Ancient society) remarks that "in the archaic period descent was universally in the female line, and the gens is composed of a supposed female ancestor and her children."

"It must, however, be admitted that America is the promised land of the matriarchate, or rather of maternal filiation." (Latourneau.)

"Among the Nairs (India) no one knows his own father and every man looks on his sister's children as his heirs." (Buchanan).

There is in Africa a great diversity in race and a somewhat corresponding diversity in development. It does not therefore follow that the customs of the Negroes are those of other African races.

There is authority for the belief that the law of primogeniture and of paternal descent are recognized in other parts of the continent by the indigenous or inhabiting races.

Lieutenant Costermans, in his paper on the usages and customs of Stanley Pool (Bulletin de la Société d'Études Coloniales, No. 1), states that the relations of the father to his family are absolute, and when his daughters are married his authority extends over both the parents.

We find the precise counterpart of this under the Roman practice—making allowance for the difference in descent—the Roman being paternal and the African Negro maternal, "a son could never establish a separate hearth during his father's life. Even married and the father of children, he was still under parental authority." (De Coulanges.)

"The daughter who leaves her home to found a family has for her first desire the hope of getting together a sufficient quantity of cloth for the funeral of her parents. A failure in this duty is considered infamous, and the culprit is obliged to leave the country."

"The native method of insulting another is to say something disparaging of the mother, the mother being the most sacred thing the Angolan can think of." (Chatelaine.)

"Do not seek," says L'Abbé Pierre Bouche, "in the house of the Negro *L'esprit de famille;* all in the house belongs to the master—women, children, and slaves—with the right to use and abuse. "But," he adds, "the pagan Negro master is not more

irascible, more capricious, more despotic, more absolute in his smallest desires, than was the white and civilized pagan master of Rome."

The lord of the English manor could summon the inhabitants to war or forced labor, levy taxes, and ruin the artisan or merchant by heavy fines. He claimed supreme rights over the soil, and it was impossible for the burgher to leave his property by will. On the death of the tenant he seized his most valuable goods for his own use, could forbid the marriage of children as arranged by the fathers, or refuse to allow a widow to take a husband.

His consent was necessary to the admission of a new member into the fellowship of citizens. In short, the inhabitants of a town were in absolute subjection to the feudal lord. (Town Life Fifteenth Century: Green.)

"In Italy the city was omnipotent, its empire absolute; individual liberty could not exist, the citizen was subordinate in everything, and belonged to the city, body and soul." (De Coulanges.)

"The Roman's family meant his slaves, and the children formed part of his family because they were his slaves."

The custom of the *dot* still survives in civilization; among monogamic and some polygamic peoples it is furnished by the bride's father.

The Koran declares that "men are superior to women by reason of the qualities God has given them, and because men employ their wealth in giving dowries to women." (Koran: Sourate.)

"It was in full vigor among the Greeks in Homer's time, and later among the Romans" (A. Maury), "and in the north and east was in vogue from the Ganges to the Baltic."

The Napoleonic code directs its disposition in the event of divorce upon the same general lines recognized by the Negroes of the Congo.

"The Chinese women have a right in marrying to a small dowry, either in money or furniture, but the value is optional. It must at least be a chest of drawers or a small trousseau." (Latourneau.)

The *dot* required in marriage at Stanley Pool, on the Congo, is twenty kegs of powder or 3,000 or 4,000 *mitakos*. It is frequently misunderstood by Europeans as a purchase.

The loss of the labor of the daughters to the parents by marriage among the Narragansett Indians was compensated for by customary payments, as is the practice upon the Congo. In the language of Roger Williams, "Generally the husband gives these payments for a dowry (as it was in Israel) to the father or mother or guardian of the maid." (A Key into the Language of America, Roger Williams, 1643.)

Among the Chinooks of Columbia river the purchase of the bride was a nominal one. When ten blankets are paid eight are returned; when five are paid four are refunded.

In cases of death at birth the father of the woman pays an indemnity.

When the husband dies the widow is taken by his younger brother; if no brother, by his father; if no father, by other relative.

If a man's wife is abducted many slaves are paid as an indemnity, and he is satisfied.

If he is not paid he kills the abductor. If he does not find him he kills a relative. (Franz Boas.)

Divorce would appear to be much more difficult on the Congo than in Jerusalem of the past or in Chicago of the present.

"The school of Hillel, who was Shammoh's disciple, taught that the smallest reasons were sufficient to authorize divorce—for instance, if the woman did not dress her meat well, or if the man found any other woman whom he liked better." (Calmet, Abbé de Senones.)

Akiba, another famous Rabbin, considered dislike a sufficient cause.

The customs in reference to sterility are not singular, as in India it was required that a sterile man should be replaced by another at the end of eight years, and from various sources it is highly probable that the laws of Greece and Rome required that if a husband was sterile a brother or other relative should be substituted.

"Impotency was one of the three specified cases in which Justinian permitted divorce." (Ency. Brit.) The English common law allowed divorces *causa impotentiæ seu frigiditatis*. (Ency. Am.)

In nearly two-thirds of our States it is among the causes recognized by their statutes as sufficient to warrant a divorce *a vinculo*.

Regarding the transmission of property, the African custom is not in itself remarkable, as the rule that property should be distributed among the gentes of the deceased owner is common in the status of savagery (Morgan). Among the North American Indians the property of the female was inherited by her children and her sisters to the exclusion of the brothers.

The law of male succession in Greece, Italy, and among the Hindus and others followed the rule of worship, that it should be transmitted from male to male.

The law of Solon forbade a woman to make a will, but permitted her to claim her dower.

The absorption of the rights of the individual by the community is a common incident in history.

Community in land ownership exists at the moment in the Russian Mir.

"In the Punjab it is usual for the tribe to hold its mark jointly." (Punjab Customary Law.)

"The township (mark) was an organized self-acting group of Teutonic families, exercising a common proprietorship over a definite tract of land, cultivating its domain on a common system, and sustaining itself by produce." (H. S. Maine: Village Community in the East and West.)

It was common to Germany, Scandinavia, the Orkney and Shetland Isles, and is now a living institution in India and Russia, and survives in the common-field system of the English village.

The Tartars and some Slavic nations and Semitic peoples cannot now understand property in land.

Greece and Italy, however, always held it as private property, but in many Greek towns there was a compulsory community in the harvests, the product of the land.

The owner had absolute property in the soil, but none in the harvest. (De Coulanges, Ancient City.)

Property was not originally understood as an individual right.

The solidarity, or the consolidation of private interests and responsibilities, naturally followed the gathering of families or gens into communities or villages and the community of property.

"In Dahomey," says the L'Abbé Bouche, "an insolvent debtor is a danger to all his family and neighborhood."

"In the family all the slaves are held responsible for the misdeeds of one. A theft committed by one causes the punishment of ten, fifteen, or twenty other persons."

The Roman father was alone responsible for the crimes committed by his family.

The judicial authority which the chief of a family exercised in his house was complete and without appeal. (De Coulanges).

"The duty of blood revenge and the permanent atonement for blood by *wergeld* seem to have been among the earliest sanctions of customary laws." (Taylor's Origin of the Aryans.)

Among the Anglo-Saxons the *wergeld*, or fine for injuries received, was evidently a substitute for personal revenge, says Latourneau.

"In Greece the obligation of blood revenge rested primarily upon the gens of the slain person." (Morgan.)

Among the American Indians blood revenge had its birthplace in the gens. They avenged the murder of one of its members; a practice which is as old as the crime.

To wrong a person was to wrong his gens, and to support a member was to stand behind him with the entire gens. (Morgan.)

This barbarous obligation of blood revenge is, unfortunately, by no means extinct in some of our Southern communities, which claim a higher state of civilization.

The English burgher of the fifteenth century, wherever he went, was shielded by the protection of his fellow-citizens. The king himself could not summon a burgher to appear at Westminster, save on the plea of lack of justice done him in his own town. (Town Life in the Fifteenth Century: Green.)

This protection extended to his goods. If he had an action for debt in any other town he was granted common letters from the mayor and jurats to assist him in his suit, and if any wrong was done him they enforced compensation.

"In Rome the accused was accompanied to the tribunal by all the members of his gens. For a man to plead or bear witness against one of his own gens was an act contrary to religion." (De Coulanges.)

Lessons in common financial responsibility had been early forced on the burghers everywhere by the legal doctrine that the whole body might be held responsible for the debt of one of

its members, while each member on his part was answerable for the faults of his fellows, singly or collectively.

Thus when Norwich failed in paying its debts due to the king in 1286, the sheriff of Norfolk was ordered to enter the liberty and distrain twelve of the richer and more discreet persons of the community (Green, *loc. cit.*)—a striking parallel to the prevailing African custom and illustrating the fact noted by Sir Frederick Pollock, that "development is a process, not a succession, of incidents," and that the laws or customs of every people are determined by its own stage in that development.

The African market as a place of refuge had its correlation in England, as elsewhere.

"In order to understand what a market originally was, "says Sir Henry Maine (Village Communities, p. 192), "picture to yourself a territory occupied by village communities, self-acting and as yet autonomous, each cultivating its arable lands in the middle of its waste and each in perpetual war with its neighbor. At several points where the domains converge there were spaces of what we now call neutral ground. These were the markets. They were probably the only places at which the communists met for any purpose except war, and the persons who at first came to them were doubtless especially authorized to make the exchanges in products."

In Leicester, England, when the "fairs were up, no plea was holden, no more of them that were at home than of them that were at the fairs."

This was altered, says Green, by Crouchback's charter of 1277, so that those who stayed at home might be tried in case of complaints, but those at the fair were in "a city of refuge" during its continuance.

"In the fourteenth century the charter granted by Charles IV for the fair at Frankfort-on-the-Main exempted merchants during its continuance, and eighteen days before and after it, from imperial taxation, arrest for debt, or civil process of any sort except such as might arise from the transactions in the fair itself." (Encyc. Brit.)

"During a potlatch, the Chinooks were forbidden to shoot arrows." (Boas.)

The fair was the archetype of the "fair trade or free trade" of the modern economist.

Following M. De Saegher, the development of the African tribes socially would seem to be upon substantially the same lines as those followed by most other primitive people of whom we have any knowledge.

Beginning with the gens or clan or family of consanguinei, living isolated; followed by the gentes, a group of gens, or the "village community," occupying its stated territory, "mark," or "commune," as differently designated; again followed by the "tribe," a union of such communities, and finally by separate stages ending in a "confederacy" and "nation."

The Greek and Roman plans before civilization were substantially the same:

First, the gens.

Second, the curia, an assembly of gentes (the analogue of phratry).

Third, the tribe.

Fourth, the nation, an assemblage of tribes that had coalesced, not confederated. (Morgan.)

The Aryan plan of development was the family, the gens, the gentes, the tribe, governed by the *rex*, whose chief duty was to declare the ancient customs of the tribe. (Taylor.)

That of the American aborigines was similar to the Greek and Roman—the *gens*, the *phratry* (an assembly of related gentes), the tribe, and the confederacy of tribes. (Morgan.)

The unit of political society, the *deme*, township or ward, followed by the country or province and the national domain, was as unknown in ancient society as among the Negroes of the Congo today.

It is remarkable that M. De Saegher makes no allusion to the religious belief of the African, which, as among all other primitive peoples, is the foundation of his social organization.

In the archaic period of which his status is the survival, religion was the basis and measure of the development of civil and political society with their customs and laws.

"The veritable legislator was not a man, but the religious belief that he entertained;" its authority was absolute; "it is that god whom the Greeks call 'hearth master,' the Romans, 'Lar Familiaris.'" (De Coulanges.)

As the Aryans and other primitive peoples maintained the sacred house fire, so upon the Congo, says Lieutenant Coster-

mans (*loc. cit.*), "the fire never goes out; it is always maintained like that of the ancient Vestals."

"We have seen Ghézo, king of Dahomey, poisoned by the fetishists for not having entirely satisfied their bloody desires, and we have seen his son and successor, Badou, submit to their desires to retain his throne." (L'Abbé Pierre Bouche, La côte des Esclaves.)

The African chief may say, *L'etat-c'est moi*—I am alone master—but he is still the subject of the oricha (fetish) and its pagan priesthood, the alpha and omega of his religion.

Plutarch thought it impossible that there should be no mean between the two extremes of mortal and immortal beings' intelligences, between divinity and humanity, dæmons or genii, who preside over oracles and administer under guidance the affairs and fortunes of men.

Mr. Etton concludes that the oldest customs of inheritance in England and Germany were, in their remote beginnings, connected with a domestic religion based upon a worship of ancestral spirits of which the hearth was the shrine and the altar.

"Some of this tribal cult still survives," says Gomme, "among the peasantry of England."

Lieutenant Costermans, in his paper previously mentioned, describes the creation of a village which in its ceremonial has a remarkable analogy with those in vogue among other primitive peoples.

He says: "The people in making choice of a site consult the fetishist, who gives his advice. The latter accompanies the future inhabitants around the bounds of the projected village and chases away the bad spirits.

"A strong stake is then planted upon the location of the habitation of the chief and upon its point is fixed a bolus made of divers ingredients.

"The priest then makes a gesture, and thus concentrates all the bad spirits of the neighborhood in the ball. He afterwards plants manioc and maize and a plant of the genus euphorbium in a little enclosure, and upon the rapidity of the growth of these plants the future prosperity of the village will depend."

"The ancient Norse colonists in Iceland carried fire round the lands they intended to occupy to expel the evil spirits."

Among the Romans the choice of the site for the city was

left to the gods. The Greeks believed that it should be revealed by the oracle at Delphi.

"The boundary of the city was traced by a furrow made by the priestly founder chanting his prayers and followed by his companions in religious silence." Cato informs us that analogous rites were practiced by all founders of cities.

"On certain appointed days of each month and year the father of the family went round his field, following his line and singing hymns and offering sacrifices."

On this line they placed the termini; the terminus once placed in the earth became in some sort the domestic religion well planted in the soil.

These sacred bounds were universal among the Indo-Europeans, the Sabines, the Etruscans, and the Hellenes.

The ceremonial of the African fetishist has its correlation in the Roman practice of the priest, "who, in founding the city, dug a hole into which each of his companions threw a clod of earth, representing the souls of their ancestors; reunited there, they required perpetual worship and kept guard over their descendants." (De Coulanges.)

The safety and welfare of the founders are the motives in each ceremony, the difference in the ceremonial among the Romans being due to the practice of a somewhat higher cult.

The ceremony of perambulating the boundaries still survives in England.

On Holy Thursday it is a common custom of established usage for the minister of each parish, with the parochial officers and inhabitants, to go in procession to the different parish boundaries, which the boys strike with peeled willow wands, and this is called "beating the bounds." (Hone.)

In the colonial period of our own country the office of "perambulator" or "bound-goer," not to be confused with "fence-viewer," was in almost constant commission. (Stiles, Ancient Windsor.)

When the Concord selectmen once in three years issued their notices to the authorities of the adjacent towns requiring them to send committees to join with that of Concord in perambulating the town's bounds, The Bloods, owners of Bloods' farms, a tract of some three thousand acres, bought by them of the Indians, were also regularly warned to appear at the appointed

time for the purpose of renewing the bounds between Concord and the farms. (Concord, Mass., in the Colonial Period, 1635–1689: Chas. H. Wolcott.)

The Connecticut code of 1650 provided for perambulation of town bounds and the renewing of their marks by a heap of stones or a trench, and the Massachusetts statutes still require it to be performed every five years by two or more selectmen of each town.

Lieutenant Costermans has also happily discovered on the Congo a primitive guild, which may settle the question of its origin. It appears to be a sort of brotherhood of kinsmen and co-villagers or gentiles, who equally enjoy the benefits of the association in the purchase of ivory, caoutchouc, salt, powder, etc.

He says: "The natives are united in an association called 'Temos,' for the chase, for fishing, for commerce, and for purchasing women to work the fields."

Those who break their obligations to the "Temos," as a first penalty pay a goat, and upon the repetition of the offense are sold into slavery.

It is impossible to engage porters belonging to the "Temos," as in their absence their goods, women, and children will be sold for the benefit of those who remain behind.

"We are told," says Green, "that the guild of Europe may have first consisted mainly of agriculturists busied in tilling their common lands and increasing their herds of cows and sheep and pigs, and whose chief anxiety was to sell their surplus products and to buy fish and plows and spades."

Costermans' discovery would seem to confirm the theory of Brentano, Sullivan, Spencer, and Maine that guilds are of primitive origin.

"Secret societies are numerous in Africa, whose decisions are binding upon all their members, irrespective of rank," says L'Abbé Bouche.

Lieutenant Costermans relates that "upon the shores of the Inkissi, when two villages are at war, the victors, unconscious disciples of Brown-Séquard, eat certain parts of the bodies of the conquered, believing that they will thus acquire all the virile powers of their adversaries."

These savage beliefs common among primitive peoples are being revived in modern therapeutics.

We read in the public prints of Cerèbrine, which is described as an "extract of the brain," to be prescribed for brain trouble; of Cardine, an extract of the heart; of Thyroidine, an extract of the thyroid gland, prescribed for the enlargement of that gland; of Testine, etc.

It would seem that the followers of M. Brown-Séquard are not discoverers, but imitators.

The native methods of treating diseases upon the Congo are at least as rational as those employed in the days of Homer, Pindar, or Æschylus; or in those of Galen, the apostle of "humorism;" or later, in the days of Paracelsus; or later still, in those of Hahnemann (1755–1843), whose practice was founded upon the theory that "seven-eighths of all the chronic diseases are produced by the itch driven inwards."

They are undoubtedly as successful as were the humorist bleeders of the present century.

"The humorists," says Sir W. Hamilton, "were homicides by wholesale for about fifteen centuries."

Louis XIII in a single year endured a hundred cathartics and more than forty bleedings.

In Spain every village had its *sangrador*.

I have no space to speak of the remarkable correlation of the penalties prescribed for crimes with those of all other primitive societies.

From these papers we obtain a glimpse of the Africa of fact rather than of romance; of Africa as a field for scientific research rather than a hunting-ground for exciting adventures.

Messrs. De Saegher and Costermans have shown us what we ourselves once were, invested those barbarous peoples with a new, a strange, and vivid interest, and enabled us to realize the truth of the remark of Lombroso that "no people, however lofty in position, can boast too much over the lowest savage. Nature, the pitiless leveler, teaches us all to be humble and honest."

We can look into the African mirror and see pictured in another hue our own ancestors, British or Aryan, clothed in flesh and blood, superstition and savagery, and slowly, painfully laying the foundations of our present civilization.

It is a new revelation, which opens up to us a more perfect realization of a common, universal process of development, if it does not suggest a common origin. GEORGE R. STETSON.

VON HOLST AND THE AMERICAN COLONIZATION SOCIETY.

Von Holst, in his "Constitutional History of the United States," says of the American Colonization Society:

"The slave States in which the project originated indulged in no illusions. They knew exactly what they wished, and laughed in their sleeve at seeing the philanthropists of the North fall so readily into the trap. A bait thrown out by the founders of the Society was the gaining of Africa to the Christian religion and western civilization by means of the settlement of the Negroes there. But yet they seized every opportunity to brand free colored persons as the refuse of the population, whose departure could not be too dearly bought by any sacrifice. At the same time, the Colonization Society protested that its object was not in any sense the elevation of free persons of color. What its 'humanity' was is clearly shown by this, and its true aims, too, could be inferred from this without difficulty. Moreover, it made no secret of them. Randolph had declared in the first meeting for the organization of the Society that it 'must tend essentially to make slave property safe.' With every year not only did this show itself more plainly, but it was also roundly stated that the Society's true aim was, in fact, the purification of the land from the pest of the free colored population in order to give increased security to slavery. The time came when men of the North who could not entertain the idea of a compromise between slavery and freedom laid the hypocrisy and falsehood of the colonization plan so naked in the light of day that it could scarcely claim the dignity of a farcical interlude in the terrible tragedy which hastened with giant steps towards its issue. But for a long time the upright philanthropists and friends of freedom in the North were lured on false paths. It was this and not the number—scarcely worth mentioning—of free Negroes who were taken over to Africa which made the colonization swindle of such priceless worth to the slaveocracy. Such a piece of Don Quixoterie has never been indulged in in more bitter earnest, and especially by such men. It would not have been possible if political thought had not already begun severely to feel the baleful influence of slavery."

The above paragraph is entitled "history" by its author, who, in the preface to his book, says to his American readers: "I venture to assert that among all the works covering about as large a ground as mine there is not one to be found which has been written with as much soberness of mind. * * * As to my American predecessors, I have one great advantage over all of them: I am a foreigner."

Von Holst makes use of no ambiguous or colorless language in informing his readers of the motives and character of the men who founded this Society and have maintained it for seventy-eight years. "Hypocrisy," "falsehood," "swindle," "farcical interlude," "piece of Don Quixoterie," "laughed in their sleeve at seeing the philanthropists of the North fall so readily into the trap," "a bait thrown out by the founders of the Society was the gaining of Africa to the Christian religion and western civilization," terms and phrases of well-known significance, are used in one short paragraph by this foreign and sober historian. His statements are remarkably clear and positive, but are they history, and is his story a safe and reliable guide for the student of American institutions?

It is preëminently the part of the historian to "speak forth the words of truth and soberness." The first and most essential factor of all history is *truthfulness.* Let us apply this test to the specimen of history of the American Colonization Society which we have quoted above.

The opening sentence is "*The slave States in which the project originated* indulged in no illusions." Briefly stated, what are the facts as to the section of the United States in which it had its origin?

The idea of Christianizing and civilizing Africa through Negroes sent out from the United States was conceived by the Rev. Samuel Hopkins and the Rev. Ezra Stiles, of Newport, Rhode Island, as early as 1773, and it led to the formation of a society of ladies in Newport, contributions from various sources, and the sending of young colored men to the college at Princeton, New Jersey, to be educated for this purpose. This work was interrupted by the War of the Revolution, but was resumed at its close, and Dr. Hopkins endeavored to induce merchants to send out a vessel with a few emigrants to procure land and begin a settlement on the coast of Africa. A little later, in 1789, we

find him arranging with Dr. William Thornton, afterwards a member of the Board of Managers of the American Colonization Society, to take out a company of Negroes from the United States and found a colony in Africa.*

Dr. Hopkins died in 1803, before any of his plans had materialized; but evidently his influence induced Captain Paul Cuffee, an intelligent and thrifty Negro ship-owner and merchant of New Bedford, Massachusetts, to take out a colony of forty emigrants to Sierra Leone in 1815, at his own expense, of about $4,000. His death shortly after prevented the further prosecution of his benevolent designs.

In Thomas Jefferson's "Notes on Virginia," published in 1787, we find him suggesting colonization as a political remedy for the evils of slavery, and by this means alone he believed the institution he so earnestly deprecated could be abolished. Mr. Monroe and other prominent men of that day were of the same opinion. Through their influence and efforts the legislature of Virginia took some action in this direction, but nothing practical ever resulted directly from these movements.

In 1808 a few undergraduates of Williams College, Massachusetts, under the leadership of Samuel J. Mills, formed themselves into a missionary society, which afterwards was transferred to the Theological Seminary at Andover, Massachusetts, and eventually led to the formation of the American Board of Commissioners for Foreign Missions and the American Bible Society. Mr. Mills subsequently made a journey of observation through the southern and western portions of the United States, and reached the conclusion that, to use his own language, "We must save the Negroes or the Negroes will ruin us," and that the best thing to do was to establish a colony in Africa. He went to

---

*There is no better confirmation of local history than a good *bon mot*.

Dr. Hopkins was a strong Calvinist, while Dr. Stiles was not so strong; still they were both united in the work of sending missionaries to Africa.

The latter was well acquainted with Dr. Chauncey, of Boston, a Unitarian, who had a rich congregation.

Dr. Stiles wrote to Dr. Chauncey, saying, "You have a rich congregation. Can't you collect some money for us to send missionaries to Africa?"

Dr. Chauncey replied, "If you will let the Negroes alone they will do well enough, but if you send old Hopkins' missionaries its all over with them." (Professor Park, A. B. C. F. M. Meeting, Portland, 1882.)

New Jersey to study theology, and while there he originated a school for the education of pious Negroes, which was placed under the care and patronage of the synod of New York and New Jersey. One of the most eminent and active members of that synod was the Rev. Robert Finley, D. D., who was familiar with Mr. Mills and his plans for improving the condition of the Negroes.

And now we come to the direct origin of the American Colonization Society.

The Rev. Robert Finley, D. D., of New Jersey, came to Washington early in December, 1816, for the purpose of forming such a national society as he had long contemplated, for the colonization in Africa of free Negroes in the United States. He enlisted in this undertaking his brother-in-law, Mr. Elias B. Caldwell, a resident of Washington, who had a wider acquaintance than he himself had with the leading men of the country then assembled in Congress. After much labor and solicitation on the part of these two brothers, a few men—some of them with national reputations—met and took the preliminary steps December 21, 1816; held an adjourned meeting and adopted a constitution December 28, and completed the organization by electing a president, Mr. Justice Bushrod Washington, and other permanent officers January 1, 1817.

In their first annual report, 1818, the board of managers said :

" The managers cannot pass the occasion without noticing the death of the Rev. Robert Finley, one of the Vice-Presidents during the past year. The deep interest which he took in the success of the Society and the zeal he displayed in its formation are well known to many present. In his last sickness he was much gratified upon receiving information of the progress of the Society and of its prospects of success. It gave consolation and comfort to his last moments. When we view the Society in this early stage of its proceedings as animating the hopes and cheering the prospects of the dying Christian who had been engaged in this service; when we view it as consecrated by the prayers of the pious, may we not be led with humble confidence to look to the good hand of an overruling Providence to guide its deliberations? May we not expect that the benedictions of millions yet unborn shall bless its anniversary? "

A few years later, in an address delivered before the Society, Henry Clay said:

"It is now a little upwards of ten years since a religious, amiable, and benevolent resident in this city first conceived the idea of planting a colony from the United States of the free people of color on the western shores of Africa. He is no more, and the noblest eulogy which could be pronounced on him would be to inscribe upon his tomb the merited epitaph, 'Here lies the projector of the American Colonization Society.' Among others to whom he communicated the project was the person who now has the honor of addressing you. My first impressions, like those of all who have not investigated the subject, were against it. They yielded to his earnest persuasions and my own reflections."

There is abundant other evidence to prove the falsity of Von Holst's opening statement, which is the main premise from which he draws his equally false conclusions, but we think it unnecessary to produce more.

The truth is that *the project originated in the free States*, and it was only after considerable effort that the men from the slave States were induced to coöperate in organizing the Society. The slave States "laughing in their sleeve at the Northern philanthropists falling so readily into the trap" is altogether a myth. There was no "trap," and consequently no "laughing in the sleeve" at its victims. The picture is a creation, pure and simple, of the deranged imagination of the author.

In the second place, Von Holst says in his history:

"A bait thrown out by the founders of the Society was the gaining of Africa to the Christian religion and western civilization by means of the settlement of the Negroes there."

In the report of the Rev. Ebenezer Burgess, sent out by the Society to explore the west coast of Africa and ascertain if the project for African colonization was feasible, he said:

"The establishment of the American Society for colonizing the free people of color of the United States was the consummation of a sentiment which had previously existed in the minds of many individuals. It grew out of circumstances in the mutual relations of different classes of the people, which past generations did not foresee and which the present genera-

tion, on the one hand, did not create, and, on the other, could not avoid.

"The objects of the American Society will lead them to look on both sides of the Atlantic. While they *aim to benefit the free people of color of the United States by establishing them as independent colonists on the coast of Africa, where they may enjoy the rights of citizens and be accessible to the ordinary motives of a virtuous ambition, a regard to character, and a love of country*, they will *also aim to give to the native tribes more knowledge of agriculture, the manufactures, and the arts; to open an honorable trade and to teach them a better use of the natural resources of their country, and at the same time to improve their social state and correct their moral views and habits.*"

The latter clause of the professed objects of the Society, as stated above, is what Von Holst asserts was only "a bait;" but he does not and cannot produce a scintilla of evidence in support of his assertion.

On the other hand, the well-known character of the fifty original founders of the Society, including Finley, Caldwell, Balch, Clay, Webster, Laurie, Mills, Key, Marsh, Meade, and Washingington; the list of noble Christian men, Crozer, Bacon, Bankson, Winn, Andrews, Ashmun, Randall, Anderson, Buchanan, and others, who went out as the earlier chief magistrates of the Liberian colony, and one after another sacrificed their lives in witness of the sincerity of their professions, and the entire published transactions of the Society during the seventy-eight years of its existence, all flatly contradict this statement and leave it standing on the bare *ipse dixit* of its author. Imagine for a moment, if you can, such men as the Rev. Dr. Finley, of New Jersey; the Rev. Dr. Laurie, of Washington; the Rev. Dr. Balch, of Georgetown—all well-known, sturdy old Presbyterian ministers of the Gospel; Bishop Meade, of saintly memory; the Rev. Samuel J. Mills, who gave his life to the cause; the Hon. Mr. Marsh; Francis S. Key, the author of "The Star Spangled Banner;" Bushrod Washington, a justice of the United States Supreme Court, and those eminent statesmen, Daniel Webster and Henry Clay, as a band of hypocritical conspirators engaged in throwing out "a bait" to catch Northern philanthropists and lure them into a scheme for the protection and perpetuation of slavery! Surely no American student or historian familiar with the public esti-

mation in which these men were held could be guilty of making a statement so purely imaginative.

In the third place, Von Holst states that "the Colonization Society protested that its object was not in any sense the elevation of free persons of color."

In proof of this he gives the following foot-note:

"The Society said in one of its addresses, 'The moral, intellectual, and political improvement of free people of color within the United States are objects foreign to the power of the Society."

It will readily be seen that by ignoring the qualifying phrase "*within the United States*," to be found in his foot-note in the statement made, in his text he grossly perverts the meaning of the quotation. It was not the object of the Society and it was not empowered by its charter to expend its funds in elevating the free people of color of the United States to remain within the country, but to go back to their old home, Africa, and there, while improving their own condition, to assist in civilizing and Christianizing their brethren. A foreign missionary society does not engage in home mission work, and yet who would think of disparaging its merits or claims on that account? It goes without saying that a division of objects and labors among benevolent and philanthropic societies is necessary for practical and effective work.

The resolutions adopted at the first meeting held for organizing the Society, December 21, 1816, said:

"Unexampled efforts are making in various parts of the world to diffuse knowledge, civilization, and the benign influence of the Christian religion. The rights of men are becoming daily better understood; the legitimate objects of government, as founded for the benefit and intended for the happiness of man, are more generally acknowledged, and ardent zeal for the happiness of the human race is kindled in almost every heart. Desirous of aiding in the great cause of philanthropy and of promoting the prosperity and happiness of our country, it is recommended by this meeting to form an association or society for the purpose of giving aid and assisting in the colonization of the free people of color in the United States."

In the fourth place, Von Holst quotes an utterance of John Randolph, viz: "It (the Society) must tend essentially to make

slave property safe," a sentiment uttered by a single member, on his own responsibility—a sentiment that never received any official endorsement or echo from the Society, and on this isolated, individual utterance he bases his assertion that "it was also *roundly stated* that the Society's true aim was in fact the purification of the land from the pest of the free colored population, in order to give increased security to slavery."

On the other hand, President Bushrod Washington, a slaveholder, in his first official address, which was endorsed by the Society and incorporated in its First Annual Report in 1818, said:

"The effect of this institution, if its prosperity shall equal our wishes, will be alike propitious to every interest of our domestic society, *and should it lead, as we fairly hope it will, to the slow but gradual abolition of slavery*, it will wipe from our political institutions the only blot which stains them, and in palliation of which we shall not be at liberty to plead the excuse of moral necessity until we shall have honestly exerted all the means we possess for its extermination."

The Society in its Second Annual Report, in 1819, said:

"It (the Society) has been suggested to be an invention of the Southern proprietor to rivet the chains of service upon his slaves, as if the circumstances which accompanied the origin of the Society, the character of its members, and their solemn and reiterated declarations did not forbid so unfounded an imputation."

Henry Clay, another slaveholder, in an address delivered before the Society in 1827, said:

"*If I could be instrumental in eradicating this deepest stain (slavery) upon the character of our country and removing all cause of reproach on account of it by foreign nations; if I could only be instrumental in ridding of this foul blot that revered State that gave me birth, or that not less beloved State which kindly adopted me as her son, I would not exchange the proud satisfaction which I should enjoy for the honor of all the triumphs ever decreed to the most successful conqueror.*"

It is not necessary to pursue this subject further in order to show that the quoted paragraph of Von Holst's "Constitutional History of the United States" is wholly unreliable and the outcome of misinformation or partisan prejudice. We are charitable enough to suppose that its author must have been misled by consulting the misrepresentations of bitter and unscrupulous

enemies rather than the official records of the Society; but the results of our limited investigation lead us to the conclusion that this so-called constitutional history of our country is not a proper text-book to be placed in the hands of youthful students, and more mature readers should be cautioned against receiving without question statements of facts and opinions to be found in any part of his work.

In marked contrast with Von Holst's history, we invite attention to the treatment of the same subject by a well-known and accredited American historian, John Bach McMaster.

In volume IV, recently published, pages 550 to 569, inclusive, there will be found a reliable account of the origin, motives, organization, and earliest work of the American Colonization Society, in which it is said:

"*The originator of the movement was Dr. Robert Finley, of Basking Ridge, New Jersey.*"

McMaster brings his history down to the heroic and successful defense of the infant settlement on Cape Montserrado in 1822, when a little band of less than thirty men capable of bearing arms, led by the intrepid Ashmun, repulsed a fierce attack by eight hundred savage African warriors, completely routed and put them to flight, and taught the natives a lasting lesson of respect for the colonists; and he then closes his chapter with saying:

"This event marked the turn in the tide, and thenceforth, despite internal bickerings, Liberia, as the Colonization Society named the territory, and Monrovia, as it called the town on the Cape, went steadily forward on a prosperous career."

J. Ormond Wilson.

LETTERS FROM LIBERIA.

With sincere and profound regret we have to announce the death of General Reginald A. Sherman, on the 6th of August last, at Liverpool, England, where he had gone for medical treatment.

He had long been one of the most useful, prominent, and successful citizens of Liberia, and by his industry and enterprise had acquired a handsome private fortune, and constantly rendered to the little Republic most valuable civil and military serv-

ices. A brief biography of General Sherman was published in our November Bulletin, and below will be found extracts from the last letter received from him by this Society:

MONROVIA, LIBERIA.

J. ORMOND WILSON, ESQ.,
Secretary of the American Colonization Society.

DEAR SIR:

* * * * * * *

I will state, first, that I came here with my father and family in the year 1853. There were eight of us in family, and all passed safely through the process of acclimation, not one died of fever. My grandmother lived to the ripe old age of seventy-six, and my mother died seven years ago, having reached the period of three score and seven years. My father met with an accident while repairing the American Colonization Society's warehouse of this city, by falling from the roof of the building, which resulted in his death. One of my brothers contracted a cold while on his way to Liverpool and died of that. The rest of our family are living and enjoying excellent health.

I was fifteen years old when I came to this country, have been here a little over forty-one years, and with the exception of an attack of rheumatism now and then, brought on by excessive exertion and exposure, I enjoy exceedingly good health. I was in England three years ago, and had a slight attack of rheumatism while there. My agents, Messrs. Edwards Bros., advised me to call on Dr. Simpson, one of the celebrated physicians of Liverpool. After a very rigid examination, Dr. Simpson said my constitution was as strong and good as that of a young man of twenty-five years, and that any of the insurance companies would insure my life at a very easy premium; that the rheumatism is from exposure and not from any heart trouble whatever. Nearly all of my associates and acquaintances whom I left in Savannah, Georgia, in 1853, have yielded to the inexorable demands of death, while I, who live in the so-called "inhospitable climate" of Liberia, enjoy good health, working six days out of the seven at my store, from 6.30 o'clock a. m. to 5 p. m., and then without feeling very much fatigued when evening comes on. I only mention the above facts in connection with my own family and personal experience to prove that the climate of Liberia will compare very favorably with that of the Southern States of North America.

There are foreigners—Germans, Dutchmen, Norwegians, and Englishmen—living in all parts of Liberia, from Cape Mount to Cape Palmas, for the purpose of trade, and after a few months' acclimation they enjoy very good health, many of them looking as well as when they first arrived from Europe. Persons who adopt cleanly, industrious, and temperate habits need have no fear of the fever or climate.

There are in this city today two white missionary ladies, one belonging to the Methodist Episcopal mission and the other to the Protestant Episcopal mission; the former has been here over ten years, and the latter seven. One has visited America twice during her stay of ten years, and the other has not been outside of Liberia, yet both enjoy exceptionally good health. The lady of the Methodist Episcopal mission remarked to me a few weeks ago that she had not been confined to bed from fever or any bad effects of the climate one day since she had been in the country. She has a large and thriving school at Krootown, about ten minutes' walk from her residence, and she can be seen every day, Sunday not excepted, going to her post of duty. White foreigners who come here for the purpose of trade go to work at once, not thinking a moment about fever or the climate, and the consequence is that they invariably succeed in not only living in the climate, but in making money also. On the other hand, many of the immigrants sent out by your Society formerly idled away their time while they had health and strength, made no preparation whatever for the future, but seemed to think that they were in a land where work was not necessary to comfort and happiness; they continued in idleness until their six months' supplies were exhausted and the Society declined to furnish them with more, then they became dissatisfied with the country and climate, and sought to return to their former homes, so as to be stimulated to duty and industry by the rough and rude incentives in the hand of a task-master.

One of these immigrants remarked to me not long ago that his only reason for wishing to return to the United States was to get "corn-dodgers and buttermilk." Well, the man who prefers "corn-dodgers and buttermilk" to freedom of speech and action, where he can honestly accumulate property and enjoy the benefits thereof without being molested or made afraid by any one, where he and his children are eligible to any and every office

in the country, from the lowest to the highest, ought to remain in America; neither this country nor its climate will suit him, and it is an imposition on the country and people to send such lovers of "corn-dodgers," ect., to build up a new country like Liberia; let them remain in America and enjoy the cravings of their appetites; we do not want them here; but we want you to send us stout-hearted and willing men, possessing the spirit of the pilgrims who settled the United States of North America—men who love freedom more than the "flesh pots of Egypt," and who are willing to labor and endure all the hardships of a new and growing country that their posterity may be benefited and become a great nation in their "fatherland."

In conclusion, I may remark that the misrepresentations of the African climate have been as gross as those often made of the people; and you will find, when the so-called facts given by prejudiced and misguided persons are stripped of the fiction in which they are dressed, that no more and no less can be said of the Liberian climate than can be said of the climate of Georgia, my native State.

Yours very respectfully, REGINALD A. SHERMAN.

GREENVILLE, SINOE COUNTY, LIBERIA,
July 20, 1895.

Messrs. MERITY HILL, W. F. SMITH,
H. P. ROBERSON, and J. W. MCARTHY, *Macon, Ga.*

GENTLEMEN: Your joint letter of May 22, 1895, has come to hand and the contents have been well considered. While I feel it a duty to give you an early reply, I must confess that I find no little trouble to make up an answer that will convey to your minds just what is necessary for you to understand.

I beg to say that Liberia is still the open door for the oppressed Negro from every clime. Her climate is congenial to his health. Here he can develop in body and mind. It is said that Liberia is poor; but, pray, what makes a country rich? Has it not been energy, industry, and enterprise that has brought the United States to her present standard of wealth—produced her corn, wheat, rice, tobacco, beef, pork, cotton, sugar, manufactures, etc., and made her what she is today? And may we not ask, Has the Negro had no part in her successful development? Has not

his muscles tilled the ground, planted the seed, and harvested the crop which rewarded the owner, emptying into his lap increased wealth yearly? Now, if the Negro could do all this for another, why may he not do it for himself? In Liberia he may have a coffee farm, a sugar farm, a rice farm, a ginger or an arrowroot farm, if he has the energy and does not mistake the idea of freedom. No dependent man can be said to be free. Liberty was never intended to be the cradle of idleness, but should tend to promote industry, frugality, temperance, and high aspirations for the best things, to obtain which we must labor.

I am anxious to see immigrants coming to Sinoe, in Liberia, but not men who have sworn eternal hatred to the hoe, the axe, and habits of industry. We need learned men, but not men who think themselves everything. We need doctors, teachers, lawyers, mechanics, merchants, men who will adapt themselves to the situation of the country, hopeful men, men who will look to the future when by their labor and toil they may transmit to those succeeding them a progressive and happy home. We want no drunkards, no paupers, no infirm, worn-out, and sickly people. Remember, we are *to make* a country suited to our taste and training, and in so doing we should not fret because we fail to get it before we have worked for and earned it.

I came from Savannah, Georgia, in 1849, and have been contented with my crabs, shrimps, lobsters, mullets, trout, crokus fish, oysters, tarpons, cavallas, snappers, and other fish found in our waters, and, thank God, I still have energy to take them from thence when I need them. The forests abound with deer, the air with birds. Why should a man not live in such a country? Today, while I am writing you, my children are at my home-made mortar cleaning coffee from my farm, which I will soon sell. If for gold or silver, at sixteen cents per pound; if for provisions or goods, at from twenty to twenty-two cents per pound.

We have Dutch, German, English, and Norwegian merchants here with gold ready to buy coffee, ginger, cotton, sugar, and other products of the country. You may see at once that the lazy fellow, who instead of working his farm and sticking to it, walks around and grumbles because he sees no steam cars, horses, and stage coaches, is out of the way to get this money.

While he cries, "What a country!" may we not cry, "What a fellow!"

As to lands, Liberia furnishes each head of a family soon after its arrival with a town lot and thirty acres of land for farming. Thirty acres of land will take sixteen thousand coffee trees and leave ample room for vegetables and breadstuffs (annual, nay constant, crops). Now, sixteen thousand trees after five years will yield, at the lowest calculation, each tree one and a half pounds, which at present market price, sixteen cents per pound, will bring to the owner in gold $3,840. Suppose he uses half of this to carry on his work and support himself and family, he will still have $1,920 to keep against the day of sickness. Remember that to gain this point you cannot stick coffee plants in the soil and leave what you plant to be dwarfed, choked, and killed out by the weeds, grass, and insects. Coffee needs attention. The time lost promenading the streets and talking politics should be given to the farm if you mean productiveness. While waiting for your coffee to grow and to produce, you may plant rice, corn, eddoes, potatoes, pease, sugar-cane, &c. All these yield you annual returns, from which you can draw support until the coffee trees call you to reap the happy reward of your energy and patience. Coffee trees taken care of last for forty years in Liberia. May you not, therefore, make them a bank of your own?

Many Negroes in America are still waiting and hoping for equality there, which they will never enjoy beyond their visions and dreams. Thank God, I am here in the Fatherland and scarcely hear of your troubles. I am housed in Africa.

Africa is now being divided out by Europe. Since the Negroes will not take it, the white man will. Liberia, in western Africa, alone is ruled by Negroes. Her unfurled banner, the stripes and lone star, proudly command respect. She is, however, in need of reinforcement. And who should respond to the call quicker than the American Negro? Believe me, he may wait, hope, and delay, but should our lone star set to rise no more he will lose his best and last chance on the earth.

It is well for those coming to Liberia to bring provisions, medicines, clothing, beds, shoes, soap, money, tools, axes, hoes, rakes, cooking utensils, and, God knows, they should bring industry.

Respectfully yours, Z. B. Roberts.

THE UNRESTRICTED IMPORTATION OF SPIRITS INTO WEST AFRICA.

The Bishop of Western Equatorial Africa and Governor Carter have addressed the following letters to the London "Times," giving their views of the evils resulting from the free importation of alcoholic liquors among the natives of West Africa:

SIR: A copy of "The Times Weekly Edition," dated March 8, 1895, containing an article entitled "Spirits in Africa," having come into my hands, and seeing that the part of the world there referred to is included in my diocese, I trust you will allow me to make some remarks upon this most important subject.

The evils connected with the traffic in spirits cannot well be exaggerated. Many maintain, and those occupying positions of administrative authority, that "whilst the quantity of spirits imported in any given colony may be considerable, yet that the injury inflicted upon the habits and morals of the people is comparatively small." "That which is imported," it is declared, "is spread over so vast an area of country that it is consumed after all by individuals in quantities so small as to be practically harmless." Such a view may perhaps be consistently held by those who unconsciously desire to hold it, and who are not acquainted with the true facts of the case. My own experience enables me to quote instances which would fill columns of "The Times," were they at my disposal, against such a method of reasoning. I trust you will enable me to enumerate a few.

During the earlier weeks of this year ladies working in connection with the Church Missionary Society in Abeokuta were unable to visit the native women in the "compounds" on account of the "prevailing drunkenness," drunkenness due to drinking gin and rum.

A few hours ago, when on my way to my canoe, in which I am traveling as I write, I said to one of our agents laboring in one of the interior towns in this district, "And how are your people? Are things quieter?" "The people," he said, "are quiet; kidnaping and murder and human sacrifices are dying

out under the influence of British jurisdiction; but," he added, "drunkenness is increasing; they are taking to this gin." This statement was made in the presence of one of Her Majesty's representatives, and was not therefore lightly or thoughtlessly made.

Efforts have been made on three distinct occasions during recent years to evangelize the districts lying between Lagos and Badagry: (1) By the Church Missionary Society, (2) by the French Mission (R. C.), and (3) by the Lagos Native Church; but in each case unsuccessfully. The Lagos Native Church withdrew its agents last year in despair of making any progress. On one occasion, some two or three years ago, when walking with a native chief of one of the villages of this district, pointing to the dilapidated condition of the houses and fences, I asked, "What makes the hearts of your people so hard and their houses so shabby?" Pulling aside some bushes, he bade me look beneath. There lay hundreds, if not thousands, of empty gin bottles. Subsequently, I walked through the adjoining villages which skirt the banks of the lagoon, with the object of examining their condition, and ascertained the same results due to the same cause.

In the month of January this year, when traveling on foot from Abeokuta to Lagos, I reached the market town of Igaun after nightfall. I was anxious to proceed that night to Lagos by canoe. On crossing the ferry, before reaching the town, we were told by the ferryman, in answer to inquiries, that we should not be able to proceed that night, as we should find "all the town drunk." This proved to be the case. The Bale (chief) was unable to see us; his attendants were drunk. As we entered the gate of the compound two drunken women staggered out, one with a gin bottle upon her head. I sat for two hours under a market shed unable to get firewood or food, whilst the people were holding high revelings in the market-place—the women dancing, the men quarreling. A canoeman, less drunk than others, when urged to take us down to Lagos that night, objected, "Can't you see we are all drunk?" A man cruelly beating his wife in a house close by was stopped by one of my boys. The man desisted, but the woman turned round and savagely bit the lad in the leg. The man and his wife were under the influence of drink At midnight we got away, but

we ran aground on the first sand bank, and there our canoeman slept off some of the effects of his drunkenness before we could proceed.

The Rev. W. Allan, after visiting the Yoruba country in 1887, wrote: "When journeying from Lagos to Abeokuta, legions of bottles met my eye on all sides; warehouses of prodigious size filled with intoxicating drinks; canoes heavily laden with demi-johns of rum; the green boxes in which the gin is packed are here, there, and everywhere."

These facts might readily be multiplied one hundred fold.

In seeking to deal with the solution of the problem we are of necessity brought face to face with questions, political and commercial, which cannot be ignored or lightly set on one side, but which should certainly be faced. Whether prohibition is within the range of practical politics I am not in a position to determine. When speaking on the subject some two years ago at a diocesan conference held by Bishop Ingram at Lagos, I was reminded by one occupying an important colonial appointment "that it must be borne in mind that the opening up of the roads in the Yoruba country and the establishment of peace and order, where hitherto discord and disorder prevailed, has been effected by means of the revenue raised on spirits, and that prohibition would mean an alarming decrease in revenue, stagnation in trade, the reduction of the Hausa and police forces, and possible disorder, discontent, and confusion."

Any suggestions I may have to make in reply to such a statement would not, perhaps, be of any great value. I may, however, be suffered to further point out what is happening under existing circumstances.

A merchant engaged in the rubber trade recently visited Ibadan for the first time. On his return I asked him what impressed him most when there. "I was particularly struck," he said, "by the absence in the town and markets of European goods and manufactures. Practically they are not to be seen."

Coupled with this a statement recently made by the district commissioner regarding the Ejinrin market (a market held every ten days on the banks of the lagoon, not far from Epe, in the eastern district): "There are on an average at the Ejinrin market over 30,000 persons." Those who trade at this market are mainly people from Ibadan, who bring down great quantities of palm

oil, kernels, sheep, goats, fowls, yams, etc., and more recently "rubber;" and yet, in return for this, the verdict of an experienced critic is "that European goods are practically not seen in the Ibadan markets." The conclusion is obvious. Gin and rum are being poured into the country in appalling quantities, and that almost without let or hindrance. More than seventy licenses to sell spirits at the Ejinrin market were issued during the year 1894. (I may mention in connection with this that the number of licenses issued in Badagry during the same period was 126. It must, however, be borne in mind that the Ejinrin market and the Ibadan country have been but recently opened up for trade.)

The development of trade therefore means, to a very large extent, the development of the gin traffic. Problems hard to solve now will be harder five years hence, and districts now unaffected by the traffic will before then be corrupted by its pernicious influences.

I am yours faithfully,

HENRY TUGWELL,
Bishop in Western Equatorial Africa.

SIR: I trust you will allow me space to make a few remarks on Bishop Tugwell's letter in "The Times" of the 4th instant on the subject of gin traffic in West Africa.

It is generally admitted that traffic in spirituous liquors is an evil, but in his zeal for temperance and the evangelization of the Negro I think Bishop Tugwell somewhat exaggerates the case as regards the natives of the locality to which he refers. I have visited all the large towns in the Yoruba country and do not hesitate to say that there is far less drunkenness among the general population than exists in the large manufacturing towns of this country. Even in Lagos, which is a town of about 35,000 inhabitants, with abundant facilities for obtaining spirits of all kinds, crimes arising out of drunkenness do not bear an undue proportion in the list of cases brought before the courts.

In the interior towns it is mainly the chiefs and the wealthier natives who drink to excess, and, so far as my observation goes, the agricultural class and those whose avocation does not take them frequently to Lagos are mainly temperate. It must be

remembered that Abeokuta and Ibadan each contain a population of not less than 150,000, and great numbers from both towns come down to the lagoon markets to exchange their produce for British manufactured goods as well as for gin. No doubt when there they adopt the same practices as Englishmen do under similar circumstances and drive bargains over a friendly glass.

Personally I should be sorry to see the spirit traffic abolished in West Africa, because I happen to be charged with the duty of finding the necessary funds to carry on the machinery of government in one of the West African colonies, and I know of no more satisfactory means of obtaining money than by a duty on spirits. I am informed by experts that the gin which comes to West Africa is not a poisonous, unwholesome compound, as some aver, but a safe and palatable stimulant if properly diluted, and I have known Europeans who took it in preference to any other spirit. It is well known that most, at least, of the gin which finds its way into the interior is so adulterated with water that it requires but little further dilution.

Even supposing the spirit traffic could be discontinued, which is doubtful, the natives would still be able to find intoxicants quite equal in potency to the reviled gin. I have seen many a native hopelessly drunk on palm wine, and the Yorubas brew a kind of beer from Indian corn capable of producing all the effects of other stimulants.

It does not appear to have occurred to Bishop Tugwell that the best remedy for the gin disease exists and is in active force in the heart of the country about which he writes. It lies in the encouragement of the Mohammedan religion, which is already a strong factor in the Yoruba country. * * * The Mohammedan is naturally sober; it is a part of his religion, and no one can fail to be struck with the difference this habit of sobriety makes in the man. There is a dignity and self-respect about the Mohammedan Negro which is looked for in vain in his Christian brother. * * * I trust that, apart from the religious aspect of the question, it may be permitted for a layman to look at the matter from an administrative and common-sense point of view. Personally, I fail to see why the import of spirits into West Africa should be prohibited any more than the manufacture of spirits should be prohibited in Europe. Here lies the root of the matter. It is a question of human

freedom. Like the candid, but indiscreet, bishop, I prefer freedom to sobriety, more especially when it has been proved that sobriety can be attained without prohibitive measures from an economic point of view. If Bishop Tugwell has ever visited Iwo, in Eastern Yoruba, he cannot fail to have noticed the difference in the general and moral aspect of this large Mohammedan town as compared with the adjacent heathen ones. Here sobriety and comparative cleanliness reign, and the gin bottle, to which Bishop Tugwell so feelingly alludes, is conspicuous by its absence.

Mohammedanism is a factor which cannot be ignored or removed in West Africa. Why not, then, recognize and utilize it as a legitimate means for the regeneration of the Negro? It is practically impossible to abolish polygamy, nor would it, in my opinion, be expedient to do so, bearing in mind the habits and necessities of the race. We are able to contemplate with equanimity the midnight horrors of Piccadilly, but hold up our hands in pious dread at the thought of a system which gives every woman a protector and has more successfully exorcised the demon of drink than any other human agency.

I am, sir, your obedient servant,

GILBERT T. CARTER,
Governor of Lagos.

THE AFRICAN GIN TRADE.

In the letters upon gin traffic in West Africa which we have published within the last few days the broad issues of the question have been frankly stated. Bishop Tugwell, speaking from personal knowledge of the territories in question, describes with graphic detail the consequences of the increased traffic in spirituous liquors, which are introduced under the present system of low duties through the ports of the British colonies upon the coast. These consequences may be briefly summarized as an increase of native drunkenness, with all its natural results, and a striking absence of European goods and manufactures. Whole towns are upon occasion to be seen in a state of drunkenness, and, although the opening of the roads has so far facilitated trade as to enable the natives to bring great quantities of palm-

oil, kernels, sheep, goats, fowls, yams, rubber, and other products to the local markets, European goods, for which these articles should be exchanged, are nowhere visible. Gin and rum are being poured into the country in appalling quantities. * * * The facts quoted by Bishop Tugwell are supported by much independent testimony from other quarters. Sir Gilbert Carter, the Governor of Lagos, accepts the position in its entirety, and, looking at the question from the point of view of an official charged with the duty of administering the finances of the colony, frankly states that he would be sorry to see the spirit traffic abolished in West Africa. He knows of no more satisfactory means of obtaining money "than by a duty on spirits," and he is apparently of opinion that the spread of Mohammedanism in the back country of the British colonies is an influence likely to be more potent for the suppression of the evils of native drunkenness than any rigid application of the decisions of the acts of Brussels. Leaving aside for the moment the fact, made sufficiently clear by experience in the interior, that the debased Mohammedanism of Western Africa does not forbid to its adherents the consumption of alcoholic liquor, we think it would be difficult to find among rulers who have been successful in administering the affairs of African natives any corroboration of Sir Gilbert Carter's views with regard to the advantages of an unrestricted traffic in spirits.

* * * In South Africa, in those States in which the experience of absolute prohibition has been in the highest degree satisfactory, restriction of the sale of liquor to the natives is accepted as one of the fundamental laws of the civilization in the new territories now being brought under British jurisdiction.

* * * We put aside all specious defense of the liquor traffic with native races on independent grounds. The opinion of the civilized world has decided that it is indefensible, and that the misery and demoralization which result from it place it in the same category as the long-since condemned traffic in human beings.

* * * It has been clearly demonstrated that the extension of the trade in spirits is made at the cost of the trade in other European goods. The native who buys gin buys little else, and in those markets in which the green packing cases of imported spirits are seen other European goods do not appear. It is a

case of one trade or other, but not of both. The spirit trade, like a noxious weed, chokes every other growth in those districts in which it is allowed to flourish. The solution of the material difficulty is to be found in this pregnant fact. While we allow the newly opened channels of communication with the interior to be used for the dissemination of the spirit traffic, we destroy with one hand what we are creating with the other. The new markets which should be opened to general commerce have no legitimate trade, and the more slowly ripening, but richer, harvest to be reaped from the gradual development of civilized wants among the native population is exchanged for the premature profit of pandering to one destructive craving. If drink could be absolutely excluded from the West African coast, the native markets would need only time in order to yield a revenue to the exchequer greater than that now yielded by the spirit traffic, while their value as outlets for British commerce would be indefinitely increased. We have no desire to minimize the difficulties attendant upon reform. The gain to be reaped from it is, however, clear, and the moral sense of the community will not long submit to be outraged by a continuance of the present state of affairs.—*London Times.*

WHAT THE UNITED STATES REPRESENTATIVES AT THE BERLIN CONFERENCE, 1884, AND THE BRUSSELS CONFERENCE, 1890, DID IN REFERENCE TO THE RESTRICTION AND PROHIBITION OF THE LIQUOR TRAFFIC IN AFRICA.

"The first African Conference was held at Berlin in 1884. In the opening session, November 15, the Italian delegate suggested the regulation of foreign trade in arms and liquors with the natives. In the fourth session, December 1, Great Britain adopted this proposition with reference to the transit of spirits in the lower Niger valley. This limited project was discussed in the fifth session, December 18, and the American representative advocated general control of the traffic throughout the whole treaty area. The Dutch, German, and French representatives all concurred in principle, but for commercial reasons the conference incorporated no restrictive measures in the general act of February 26,

1885, and confined itself to a sentimental declaration of a wish that the powers might eventually find some way of reconciling the rights of commerce with the interests of humanity. Our representative protested against this as inadequate. The general act of 1885 was not ratified by the United States.

"Subsequently a second slave-trade conference was convoked at Brussels in 1890. The United States representative from the outset contended for practical restriction, and in some localities prohibition, of the liquor traffic, in addition to that in fire-arms, and provisions to that end were incorporated in the draft of the general act. After this had been done, Mr. Blaine insisted that the tariff regulations for the Congo and Central Africa, then under discussion, should impose prohibitive duties on spirits. This demand nearly wrecked the negotiations, and upon the United, States insisting, the other powers framed a separate tariff convention, which our representative did not sign. There were, consequently, two general acts of Brussels, to one of which the United States are a party, while the other binds only the signatories of the prior general act of Berlin.

"The general act of July 2, 1890, articles XC to XCV, inclusive, contain the measures to restrict the traffic in spirituous liquors. These provisions were in large part brought about by the earnest representations of the American delegate.

"In point of fact, the United States have taken an advanced position as to regulating the liquor traffic with uncivilized peoples. The other governments lead in trying to prohibit fire-arms, but when it comes to ardent spirits, a nation like Holland, with two or three millions of gin trade in Africa, finds it hard to 'reconcile the interests of trade with humanity.'"

ARTICLES XC TO XCV, INCLUSIVE, OF THE GENERAL ACT OF JULY 2, 1890, ALLUDED TO ABOVE.

ARTICLE XC.

Being justly anxious concerning the moral and material consequences to which the abuse of spirituous liquors subjects the native population, the signatory powers have agreed to enforce the provisions of articles XCI, XCII, and XCIII within a zone extending from the twentieth degree of north latitude to the twenty-second degree of south latitude, and bounded on the west by the Atlantic ocean and on the east by the Indian ocean and its dependencies, including the islands adjacent to the mainland within 100 nautical miles from the coast.

ARTICLE XCI.

In the districts of this zone where it shall be ascertained that, either on account of religious belief or from some other causes, the use of distilled liquors does not exist or has not been developed, the powers shall prohibit their importation. The manufacture of distilled liquors shall be likewise prohibited there.

Each power shall determine the limits of the zone of prohibition of alcoholic liquors in its possessions or protectorates, and shall be bound to make known the limits thereof to the other powers within the space of six months.

The above prohibition can only be suspended in the case of limited quantities intended for the consumption of the non-native population and imported under the *régime* and conditions determined by each government.

ARTICLE XCII.

The powers having possessions or exercising protectorates in those regions of the zone which are not subjected to the *régime* of the prohibition, and into which alcoholic liquors are at present either freely imported or pay an import duty of less than 15 francs per hectoliter at 50 degrees centigrade, engage to levy on such alcoholic liquors an import duty of 15 francs per hectoliter at 50 degrees centigrade for three years after the present general act comes into force. At the expiration of this period the duty may be increased to 25 francs during a fresh period of three years. At the end of the sixth year it shall be submitted to revision, the average results produced by these tariffs being taken as a basis for the purpose of then fixing, if possible, a minimum duty throughout the whole extent of the zone where the prohibition referred to in article XCI is not in force.

The powers retain the right of maintaining and increasing the duties beyond the minimum fixed by the present article in those regions where they already possess that right.

ARTICLE XCIII.

Distilled liquors manufactured in the regions referred to in article XCII and intended for inland consumption shall be subject to an excise duty.

This excise duty, the collection of which the powers engage to secure as far as possible, shall not be less than the minimum import duty fixed by article XCII.

ARTICLE XCIV.

The signatory powers having possessions in Africa contiguous to the zone specified in article XC engage to adopt the necessary measures for preventing the introduction of spirituous liquors within the territories of the said zone via their inland frontiers.

ARTICLE XCV.

The powers shall communicate to one another, through the office at Brussels, and according to the terms of chapter v, information relating to the traffic in alcoholic liquors within their respective territories.

PRESIDENTS OF LIBERIA.

Joseph Jenkins Roberts	1848 to 1856.
Stephen Allen Benson	1856 to 1864.
Daniel Bashiel Warner	1864 to 1868.
James Spriggs Payne	1868 to 1870.
Edward James Roye	1870 to 1872.
Joseph Jenkins Roberts	1872 to 1876.
James Spriggs Payne	1876 to 1878.
Anthony William Gardner	1878 to 1884.
Hilary Richard Wright Johnson	1884 to 1892.
Joseph James Cheeseman	1892 to —

On the 26th day of July, 1847, Liberia declared her independence and adopted a Constitution, which makes two years the term of office for the President. She has had eight Presidents, the first six of whom were immigrants from the United States and the last two natives of Liberia. The first President was inaugurated January 3, 1848, and the present administration is the twenty-fourth. President Roberts was elected six times; President Benson and President Johnson each four times; President Gardner three times; President Warner and President Payne each twice; President Roye once, and President Cheeseman is now serving his second term, and has been reëlected unanimously for a third term. President Roye was deposed by impeachment October 26, 1871, and Vice-President James S. Smith assumed the presidency and completed the term. President Gardner resigned on account of ill health January 20, 1883, and Vice-President Alfred F. Russell assumed the presidency and completed the term. President Roberts, when first elected to the presidency, was 38 years old; President Benson, 38; President Warner, 48; President Payne, 48; President Roye, 54; President Gardner, 57; President Johnson, 46, and President Cheeseman, 48.

LIBERIA COFFEE.

The Liberia coffee possesses certain characteristics in common with other varieties, but, in some instances, in a higher degree. It aids digestion, prevents a too rapid waste of the body, and is an anti-soporific. Being a member of the botanical family *Rubiacæ*, and akin to the family of the *Cinchonaceæ*, from which the specific antidote to fever, quinine, is derived, it possesses considerable febrifuge virtues, and is useful against malarial diseases. There is little distinction between the chemical constituents of coffee and those of the true kola nut (*Cola acuminata*). The latter excels the former only in a slightly larger percentage of caffeine. The virtues of kola as a remedy for asthma are doubtless possessed by coffee in only a little less degree.

But the Liberia coffee is distinctively and exclusively Liberian. It is found only in Liberia, between the Mannah river and Cape Palmas, and for some distance back, until one reaches the prairie land of the Mandingo plateau. When taken from its own habitat it degenerates rapidly. It is not found on the east coast of Africa in the same latitude. The coffee there becomes a small berry.

There is this difference in the Liberia coffee. The coffee tree belongs to the Linnæan class and order *Pentandria monogynia*. The calyx is monopetalous, funnel-shaped, and cut at the edge into five reflexed, lanceolate segments; but the calyx of the Liberia coffee flower is cut into five, six, seven, eight, nine, ten segments, with as many stamens. The numbers above five, or, in other words, the classes above *Pentandria*, are not the exceptions; I may say they are the rule. The most frequent numbers are seven and eight, *Septandria* and *Octandria;* five is seldom seen. All these different classes in the flower are found on the same tree.

Two questions arise here: Does this increase in the number of the stamens of the Liberia coffee flower indicate increased fructification, resulting in the enormous berry? Or, Does it indicate that the Liberia coffee, under conditions different from what it experiences at home, will rapidly degenerate?

I am of opinion that both questions can be answered in the affirmative. The latter case has been proved in many countries

to which the Liberia coffee has been transferred. If the result arose from a mere difference in latitude, it would only be what is frequently experienced; but the Liberia coffee, in the same latitude, with the same quantity of sunshine and rain, with the same chemical constituents in its food, and with cultivation superior to what it receives in its own home, degenerates when carried from Liberia.

The Liberia coffee tree flourishes in a variety of soils and situations. The soil must be sufficiently fertile and friable. Stiff clay is not suitable for it, not on account of the nature or chemical constituency of the soil, but from its mechanical condition. In the dry season such soil bakes or cakes under a hot sun, and many of the surface roots are dried; others break from the cracking or opening of the soil in small fissures. In the rains this soil does not properly drain; it holds too much water. I have seen coffee trees and vegetables flourish at the base of the hills made by the termites ("bug-a-bugs") when the clay has a sufficient admixture of sand to render it friable. I frequently use these hills as manure on gravelly soil.

The coffee tree delights in the wide fissures between granitic and gneissic rocks, where there is depth of soil. It feeds on the decomposing feldspar and mica, which afford some potash and a trace of lime. I have seen in some sections of the country a good, friable loam, where the rocks crumble more readily than they do near the sea. These soils, being thus gradually renewed, do not become so soon exhausted as others.

The coffee tree will flourish on hilly ground or level land, the precaution being taken that the rich surface soil or mould be not washed from the hills, or that on level ground the water be not allowed to stand, for while the leaves of the coffee tree delight in frequent refreshing showers, its roots are averse to standing water.

The forest land is cleared in the same way as in other tropical countries. The undergrowth is first cut and allowed to dry a little; then the trees are felled, lopped, and, after a few weeks' drying, are burned. The stumps, and often the logs, are not removed. These, by their decay, furnish considerable plant-food and much humus.

Seeds are planted in nurseries, usually about March or April. The seeds should be planted shallow, and the soil kept moist. Under old trees, the seeds that fall to the ground, with just a thin

covering of the fallen leaves, will sprout and produce good plants. There should be a selection of seeds from the most vigorous and productive trees. Even then there will be some difference in the sprouting of the seeds and the growth of the plants. When this selection is not made the difference is still greater. I have seen the first seed appear above ground in five weeks, while others were two and three months coming. This difference will continue in the subsequent growth of the trees.

The coffee berry usually contains two seeds or beans. A small proportion is "peaberry," one round seed; the other seed in the same hull is abortive, being scarcely more than the parchment and silver skin. Occasionally there are three beans or seeds in a cherry. Many years ago Mr. Hagan, senior, of Careysburg, showed me fourteen coffee beans or seeds that had been contained in two coffee berries, seven each. These seeds, of course, were long and narrow, like the segments of an orange or lime. Mr. Hagan said the berries were of an enormous size, almost as large as an ordinary lime. The seeds that I saw warranted this statement.

The plants from the nursery are set out at any time from April to November, when the weather is not too dry. In some countries the trees are shaded; other trees are planted among them to protect them from excessive heat of the sun. I had always thought that our vigorous coffee required no shade, but two severe droughts, experienced in the last six years, seriously lessening the crop, the second one lasting from 15th of January to 1st of April, have somewhat modified my views. Still, as these droughts are exceptional (in my section of country I have observed only four of the severest in twenty-five years), most persons would not feel warranted in undergoing the expense of planting shade trees.

In the third year, under favorable circumstances, the Liberia coffee tree will bear fruit. It produces, however, only a few berries, and some plants will have none. Under favorable conditions I have seen coffee trees paying expenses after five years; but some advantage can be gained meanwhile by planting among the coffee crops, which do not rapidly exhaust the soil, especially root crops. The sweet potato is the most useful for this purpose. The custom of making ridges over large quantities of grass and other vegetable matter—a kind of green ma-

nuring—not only keeps the soil friable, but leaves more nitrogen for the coffee, as the sweet potato does not require a large proportion of that element.

Old trees give berries of a more uniform size, the beans are more solid, and the pulp (cherry hull and mucilage) is not so much in proportion. The old trees are the first to bloom. They first stop their vegetable growth under the influence of the "dry season's" sun, and begin to elaborate their sap into fruit buds As early as September or October small yellow dots begin to peep from the axils of the leaves. They come slowly, though, as is the case with every stage of the coffee. There are several blooms, usually one or two small ones in December; but the principal ones come in January, February, and March, according to the rain that falls in the blooming season.

But however thickly the little yellowish green spikes may stick out from the axils of the leaves and however bright may glow the sun, they will not unfold until there comes a shower sufficient to soak the ground. There may come several showers, but if they are not thorough the spikelets will remain closed. After a hard shower they gradually unfold, and on the fifth day there is the full bloom. Why should the Liberia coffee-blossom take five days to unfold like other coffee? It will not confine itself to the class *Pentandria*, like other coffee, as has been already intimated, but persists in classifying itself *Septandria* and *Octandria* principally. Or does the class (number of stamens and segments of corolla) have any influence on the number of days required to unfold the coffee-blossom?

The Liberia coffee will bloom in any month of the year, but the above mentioned are the principal blooms. There is often a tolerably good bloom in the "middle dries"—July and August. The berries will begin to ripen about the end of October or first of November. Picking usually begins in December.

Drying the coffee in both hulls conserves the aroma better, and those who have experimented say the coffee is heavier; but there is this difficulty: Even when machinery is capable of hulling the cherry-dried coffee there is trouble in fanning. The cherry hull, when dried, is not brittle, but tough and leathery, and will not break into small pieces, but remains large and often adheres to the parchment hull, and is consequently heavy. The blast of the fans that will throw out the hull will blow out also many of the beans.

I am of opinion that for preparing the Liberia coffee the Ceylon method is preferable. The cherry coffee is first pulped, and, after soaking and partially fermenting for twenty-four to forty-eight hours, so as to free the bean from the mucilage, it is washed and dried. Free from mucilage, the bean dries more readily, and is more easily denuded of the parchment hull. The parchment coffee is then placed in a circular trough. Two wheels, scalloped on the periphery, called "edge runners," attached to either end of a beam working on a pivot, are made to revolve rapidly around in the trough by hand, animal, water, or steam power.

Different situations give some difference in the quality of the product. The coffee grown on high rocky ground is a little smaller in the bean, but possesses a finer aroma than that grown in low alluvial lands, as with most fruit.

The question arises here, How are the estates kept up? They are kept up, and they are not kept up. Some persons do try to manure their old trees, but the fact that many of these old trees do not yield as they once did proves that the cultivation is insufficient. One trouble is that, as is the case in most countries where good land is plentiful and cheap, we open more land than we can thoroughly cultivate. The man with ten thousand trees does not reap twice as much as the one with five thousand, and the farmer with thirty thousand trees does not get thrice as much as he that has ten thousand. I mean as a general thing. Then, again, as in most countries where land is plentiful and cheap, when a field is exhausted the cultivator who has made some money and can afford to wait will sometimes find it more profitable to open a new field than to manure. We have no cattle farms to get a sufficient quantity of animal manure, and when it is considered that the freight alone on a ton of fertilizers would buy at the former government price twelve or fifteen acres of fertile land, or at the present price, six or eight acres, who can blame the planter for the course he adopts.

The coffee pulp is a manure. It contains a little nitrogen, but, being mostly carbonaceous, its tendency is to produce pulp out of proportion to seed. The earth from the termite ("bug-a-bug") hills, when sufficiently friable, has been used with success. Decayed vegetable matter is useful. But the coffee tree to attain its highest development must have manures containing a large per-

centage of nitrogen. I have not detected on the roots of the coffee tree any " nitrogen traps " or bacteria nodules that promote nitrification, but for many years I have been of the opinion that the coffee tree collects a small portion of its nitrogen from the air.

There is some advantage in topping trees, even from a manurial point of view. By topping, not only is the crop more conveniently harvested, but the wide-spreading branches shelter the surface roots from the sun, the grass is kept down, and the earth worms, under cover of the fallen leaves, work rapidly, and the little nodules of earth that they excrete in the course of a few years cover the ground under the trees and afford fertilizing matter.

The farms generally are weeded twice a year. A Ceylon coffee-planter, after seeing some farms in grass, remarked that in no other country would the coffee tree live in as much grass as it withstands here, much less bear a respectable crop of coffee. This proves the hardiness of the Liberia coffee and the suitableness of the climate. Grass, however, does injure the coffee; more so than do weeds. Most of the weeds are deep-rooted and subsoil feeders, while grass, like the coffee, is a surface feeder, and robs the coffee of food and moisture that the latter needs for its own support.

Weeding with hoes is better than cleaning with cutlasses or billhooks. The loosening of the soil by hoeing is beneficial. In the dry season the two or three inches of surface soil loosened by the hoe serve as a mulch and check the evaporation of the soil-moisture.

As to the product of the coffee tree, more depends on soil and cultivation than on age. I have seen trees at eight years of age under favorable circumstances yielding more than others at twenty years under adverse circumstances. As to longevity, the Liberia coffee being a forest tree and not a shrub, and being indigenous, we are unable to fix a limit to its duration. Dr. J. W. Lugenbeel, the colonial physician of the American Colonization Society, in his pamphlet on the climate, productions, &c., of Liberia, published in 1848, mentions a coffee tree in Monrovia, on the lot of Daniel Hilyard, one of the old settlers, that bore the previous year four and a half bushels of cherry coffee, equal to thirty-one and a half pounds of dry, marketable coffee. That tree and four others planted at the same time are still standing

on the lot, now occupied by the grandson, Hon. T. W. Howard, Treasurer of the Republic, and give every year a good crop of coffee.

The Liberia coffee tree is not subject to the diseases that affect other coffee. It has been planted in many lands, because it will resist the diseases of those countries; it will flourish at lower altitudes than other coffee, and, while it degenerates, it still gives a larger and finer berry than the coffee of those other countries.

Some years ago I showed to two Ceylon planters some leaves from several of my coffee trees that appeared to be affected. While the discoloration of the leaf was not the same as that caused by the disease *Hemeleia vastatrix* that has been such a scourge to Ceylon coffee, yet I desired to ascertain all I could concerning it; but the affection appeared to be caused by some temporary circumstance that after awhile disappeared and left the trees in their normal condition. Up to the present I have been unable to detect any indications of the above-mentioned disease.

Even were the Liberia coffee subject to diseases, the large proportion of iron in all the soils of Liberia would be effective for good, as iron is said to be a preventive of coffee disease.

In one or two instances I have observed what might be termed "*black rot*" in a few trees that stood in very wet soil near the woods, where they had insufficient sunshine, the fruit, when half grown, turning black and dropping off.

The *borer*, a fly or beetle, occasionally attacks the coffee tree. On comparison with a specimen in the British Museum it is found to be *Xylotrechus quadrupes*. It bores a perfectly round hole in the tree or a branch of the tree and deposits its larva. The borer usually works upward, and all the tree above the boring dies. If it bores at the surface of the ground the whole tree dies. In a tree on my farm the borer or borers had entered the middle of the trunk. It or they had bored three holes downward and three upward and had deposited six larvæ. By cutting off the tree where the boring began the lower half of the tree was saved

The planting of coffee is creditably extending in Liberia, although it is quite a mistake to say the greater part of the coffee area has been planted in the last three years.

Several circumstances delayed the cultivation of coffee in

Liberia. At first the colonists were led away by the seductions of trade; but trade in a great measure failed, because many were not adapted to it, and trade, besides, sought new routes. Then the many thousands of dollars expended by the various missions in early days attracted many in that direction. Lastly, many considered politics an easier and more rapid way of making a living.

Scarce seasons and scarcity of money at last forced us to the soil. Sugar was the first experiment, and some had good success, especially during the American civil war, when high prices obtained, but when prices fell we had not the capital and could not afford the improved machinery to compete with other sugar-growing countries, and so many went into coffee farming; and coffee is really the best for us.

There were other circumstances that delayed the development of the coffee industry. Coffee was planted sometimes in uncongenial soil and situations. Not understanding the physiology of the plant, many persons allowed the fibrous feeder to be injured or destroyed, supposing life to depend on the taproot. In some instances the plant was set in the ground in a small hole made with a crowbar, as one would plant a post. The six months' rain alone, in some cases, prevented the plant from dying; but a tree might stand in that situation for seven years or more without bearing; hence arose the idea that it required seven years or more for a coffee tree to bear. There is one other circumstance that retards the growth and production of a coffee tree, previously alluded to. When seeds are gathered indiscriminately for a nursery the foremost plants will be transplanted, and will continue growing and bearing more and more each year, while other plants in the nursery will stand there struggling hard for existence, and their case is scarcely improved by setting them out in the field. H. R. W. Johnson.

THE HYGIENE OF THE CONGO.

The Independent State of the Congo devotes its ninth official publication to the work of Doctor Dryepondt, entitled "Practical Medical and Hygienic Guide for Congo Travelers."

The author, who has resided three years on the Congo, addresses his work to the ordinary voyager rather than to the med-

ical profession, and intends it to be a sort of *vade mecum* for the Africa West Coast region.

The conditions, he says, which diminish the liability to disease are good health, a robust constitution, and a perfect organization.

Physical strength is of no advantage; it is not the form or physique which protects, but the constitutional vigor and power to endure. This constitutional vigor must be supported by a strong and energetic moral character, not easily broken down or discouraged by sickness or by enemies.

It is impossible in Europe to predict with certainty if an individual will or will not withstand the African climate, as it cannot be determined if he will or will not be subject to febrile attacks or to intestinal disorders, such as dysentery, etc.

It is necessary that he should possess sufficient resistance to overcome the organic loss occasioned by the divers maladies with which he will very probably be attacked during his sojourn. For this reason young men, not having attained their full development, should avoid the Congo. For similar reasons old men and those shattered by excesses should remain in higher latitudes.

If African residents escape the dysentery they are not likely to escape the fever, and intending explorers should be impressed with the idea that they will be sick at least during the first six months of their sojourn—that is to say, during their acclimatization.

The sudden and considerable changes in temperature (especially at night), the deprivation of comforts, and the fatigues of traveling do not recommend the Congo to consumptive invalids. If, however, the same comforts could be had as at Nice, Cannes, or Madeira, equally good results might be obtained.

Both physical and intellectual labor must be less considerable than in Europe, and it is necessary to rest completely during the hottest part of the day—*i. e.*, from eleven in the morning to two in the afternoon; when it is possible, the work should cease at half past ten and not be resumed until three; but, of course, in the daily routine this desideratum cannot always be obtained; but it is necessary to approach it as nearly as possible. It is always necessary during the heat of the day to work as much as possible in the shade and never to expose one's self to the sun

without covering the head. If the sun is a dangerous enemy, the cold is not the less so; in fact, it is much easier to guard against the first than to keep the clothing from saturation by perspiration or the rain, or the body sufficiently protected at night, when there is danger of taking cold, which is followed by fever.

It is extremely imprudent to sleep in the open air or without suitable covering when the windows of the house or the tent are open. We repeat, that all sudden cooling inevitably engenders fever, and nearly all the serious fevers that I have seen were caused by a sudden change in temperature.

All the old Congolais will tell you, what at first hearing seems paradoxical, that they fear the cold more than the heat.

To prevent the sudden cooling of the body, it is necessary that the underclothing should be of an absorbent material, of woolen, silk, or cotton, but never of linen, the exterior clothing being varied or adjusted to the temperature, relatively thick and warm in the evenings and mornings, and lighter in material and color during the day. In dimensions the clothing should be ample, allowing a free movement.

The band of flannel, one-half meter wide and three meters long, wound around the body next to the skin, is indispensable, and the best preventive of diarrhœa and dysentery.

The bed, especially in camp, should be protected from the humid exhalations of the soil by an impermeable blanket or native mat, and furnished with three covers.

Never in any case sleep upon the ground, as, beside the danger from fever, one will be exposed to all the repugnant and disagreeable insects which swarm upon the African soil.

Woolen mattresses are too warm for Africa and those made of banana leaves will be found preferable.

The "casque" or hat should be sufficiently thick to protect the head from the sun. Theoretically, the pith of the elder is said to be the best material, but hardly practical, owing to the difficulty of replacing it.

The casque of rubber or cork, if sufficiently thick, will suffice, and it is always useful to cover it with a coif of some white stuff. Protection for the head is indispensable, and to neglect it is foolish. There are dangers enough in the African climate without augmenting them by a ridiculous bravado.

It is unnecessary to insist upon the necessity of keeping the body clean because of the abundant perspiration. The bath should be tepid or cold and not to exceed five minutes. The best available bath is given by the sponge, as the crocodiles frequently render river bathing unsafe.

It is a mistake to think that the food in Africa should not be substantial and nourishing; otherwise it will be necessary to contend with a failing appetite and stomachic and intestinal feebleness.

Fresh meats should always be preferred to conserved. Upon the Upper Congo the common meat is goat's flesh; fowls are also common, but they are small and poor; there is no difficulty in eating a whole one at a sitting.

The Congolais pig has a black skin; it has very little fat, bu its flesh is not bad, although often infected with the measles; it is better, therefore, not to eat it without expert examination.

The flesh of the hippopotamus, the elephant, the buffalo, and the antelope are all excellent, as is that of numerous game birds found in the country. Eggs are rare and very dear, and fresh milk is not often obtained; either fresh or conserved, it is very useful in attacks of dysentery, and should always be in hand.

Beans, cabbage, and spinach are a little harder than in Europe, but quite eatable. Mushrooms are always good—in fact, I never met with a bad one.

The *igname* is a sort of giant potato, often as large as a man's head, and resembling the potato in taste.

Sweet potatoes are common with the purslain, onion, tomato, and mad-apple (the latter very bitter.)

At the stations all the European vegetables are cultivated, the only difficulty being that the tendency is to run to foliage.

Bread made from wheaten flour is a luxury unknown. In its place the common substitutes are corn, the manioc, and banana.

Generally speaking, the fish of the Congo are excellent.

Eating richly prepared food in hot regions should be avoided, as it requires too great an effort of the digestive organs. If, however, the stomach is not too easily indisposed, butter may be used, and, in default of that, the native oils, animal or vegetable, which are numerous.

Improvidence in eating fruits brings on indigestion, and it is their only drawback. Fruits are not "feverish," as has been

supposed, but indigestion predisposes to fever and to dysentery and prepares the way. Fruits are useful, but they must be eaten with moderation, and the old proverb, "fruits are gold in the morning, silver at noon, and lead at night," should be followed.

The principal fruits of the Congo are the pineapple, banana, the papaïe (which recalls the melon by its taste and effects), the mango, the alligator pear (among the best fruits of the tropics), the barbadine, the sour-sop, which has an exquisite odor and taste; the guava, lemons, which have to be used carefully for fear of gastritis; oranges, generally bitter, and ground nuts.

Under the native name of *pilli-pilli* many varieties of species will be found in ordinary use by the inhabitants.

Coffee and tea are very useful, as they facilitate digestion and are tonic and nutritive. They should be taken very weak, however. As a drink during a journey, coffee is one of the best of desalterants.

Contrary to the general opinion, very good drinking water is found in the region, and upon all the caravan routes can be used without fear.

The river water above the villages, where the bottom is sandy or rocky, is generally good. Muddy water or that of marshy regions and of rapid rivers should be filtered or used in tea or coffee, not so much as a protection against fevers, as these are rather of telluric origin, but against intestinal troubles.

It is not wise to take alcoholic drinks during the day while exposed to the heat of the sun, but, taken in the evening in reasonable quantities, without abuse, they serve as a good tonic.

A good wine, if it can be had, is highly recommended, because of its tonic and digestive properties; in a word, it contains substances truly alimentary.

The most common native drinks are palm wine, which, when fresh, is an agreeable beverage, and beer made from the sugar-cane. The excessive use of native and foreign alcoholic beverages is to be carefully guarded against.

In choosing a place for a habitation or station do not select one on the bottom, where there is no ventilation, or on the heights, where there is too much, but screen your house from the cold winds of the dry season. Avoid the vicinity of marshes.

The altitudes in the known Congo country are not sufficient to protect one from malarious exhalations, and the plateaux,

especially during the dry season, are continually swept by cold winds, which lower the temperature and are more dangerous than the exhalations.

It will be remarked that the miasma does not come so much from the marshes and low lands as from the soil, and is the result of the humid fermentation there going on, and consequently the stations located upon the river bank are no more unhealthy than many in the interior perched upon the summit of a plateau.

The Congolais habitations are becoming more and more comfortable every day. All other materials have given way to brick and tiles made upon the ground. The iron houses, which it was attempted to introduce, broiled you in the daytime and froze you at night, because of their too great conductibility.

The best type of mansion is that in which the floor is raised above the soil, and which is surrounded by a large veranda, which protects the walls against the sun and the rain. This is very important, as lime does not exist, and clay is used in place of mortar.

When the house is built of wood it should be raised upon piles to protect it from the humidity of the soil. It could also be protected by a coating of clay upon the space covered by the house.

The great caravansaries have been abandoned for the more hygienic system of separate houses, of not more than one floor.—*Le Mouvement Antiesclavagiste, Revue Congolaise et Africaine, February, March, April*, 1895.

THE WHITE RACES IN AFRICA.

At the meeting of the International Geographical Congress an interesting and important discussion arose out of the question: To what extent is tropical Africa suited for development by white races or under their superintendence? The audience on the occasion was a full one from the beginning. Mr. H. M. Stanley, M. P., and Count d'Alviella were nominated to be acting Vice-Presidents for the day. Besides a large map of Africa, a chart was displayed, prepared by Mr. Silva White, showing the

areas of highest resistance against European domination and areas of highest relative value to the European powers. Nothing particularly new was stated about Africa in the course of the discussion, and the differences of opinion were expressed with utmost good humor. Two of the speakers, however, intruded political references, but they were not resented, and the harmony of the Congress remained unbroken.

Sir John Kirk, who has lived on the Zanzibar coast for twenty-five years and has just returned from a special mission to the Niger, read the first paper. He assumed, in common with all who spoke afterwards, that the time has come for Europe to open up the continent of Africa, and stated that though we know much about its interior we lack information about its climate, and elaborated the conditions necessary for successful European colonization. Climate is a most important consideration, and all maritime zones and districts below 5,000 feet elevation must be dismissed as useless. In his treatment of such matters as malaria and fever, he said that canoe voyages along rivers are especially dangerous to health, but steamers and railways will give rapid access to the healthy areas, yet the localities which fulfill the needful conditions are few. West Africa is out of the question, so far as regards its entire colonization by Europeans. Sir John Kirk is of opinion that Matabeleland will probably be the first site of a colony in tropical Africa. There are, further, the high plateaux west of Nyassa and Balokaland, and Masailand will be fit for colonization when rapid access is given by the construction of a railway. The only other district possible for residence for the white races is Abyssinia. Nyassaland was mentioned as a district suitable for settlement and not colonization. Such districts abound, and may be settled in by isolated European families, and become sanatoria or the homes of a few agricultural settlers. He condemns the advocacy of a half-caste race, but recommends the introduction of small colonies of British Indians in the districts less suited to Europeans as an example to the Negro. This idea was further elaborated in the conclusion of the paper, which had been written by Captain Lugard, and which Sir John Kirk read. Captain Lugard maintains that the object-lesson of Indian village life will be an important factor in raising the Negro. Indians will be invaluable

as artisans and skilled-labor men in the hot districts. Improved varieties of produce should be introduced, and the European should develop the country by the preservation of forests, protection of the elephant, zebra, and game, drainage of swamps, and reclamation of waste lands.

Count Pfeil, delegate of the Thuringian Geographical Society, has taken a leading part in founding one of the German colonies, and he read a paper on the development of tropical Africa. He holds that this can best be achieved by scientific exploration and observation, and that to make tropical Africa healthy would be the greatest step toward colonizing it. On the question of the native races, Count Pfeil said that he is not one of those who think that the Negro can be guided by setting him a good example and reading homilies to him. The Negro must have new wants created in him and must be localized in native reserves before he will lend the white man his regular and steady labor.

The next speaker was Mr. H. M. Stanley, M. P., who thought Sir John Kirk's ideas too advanced and did not wholly agree with Count Pfeil. He said he knew of no intention to colonize tropical Africa at present, but its commerce might be improved and it might be made fit for colonization in the distant future. He declared he never knew a colony founded on scientific geography, and cited the Congo as an example of how to do it, pointing with pride to the forty steamers and 800 white men where there was not one ten years ago, urged the importance of railways and steamers, and prophesied that some day people will live in Africa as they now do in India, Brazil, Mexico, and Chili. He condemned the system which fails to teach people how to live in tropical climates, or, indeed, the art of living anywhere.

When Mr. Stanley sat down, Count Pfeil came forward to repeat and defend the opinions which had been discussed, and said that the days of mere discovery are over, and that the work now required is scientific. Mr. Ravenstein introduced the question of climate, and on the whole advised no one to found a colony in Africa. He was followed by Mr. Silva White, who did not hesitate to affirm that tropical Africa is unsuitable for European colonization, though it may be profitably exploited by the European powers provided they adopt a uniform progressive program and are able to solve the labor problem. Mr. Lionel

Décle frankly described the scramble for Africa by the white men, remarking that, under the light of the rights of nations, European action can hardly be defended. Still, confident in our strength and in the weakness of the natives, we Europeans have divided between ourselves the so-called unappropriated territories of Africa. So we must do the best we can, and to that end certain international regulations should be made and enforced. He would open out roads, establish markets and stations, establish a currency, and regulate the ivory trade, protecting the elephants not only because of the ivory, but because they may some day be extensively used as beasts of burden. Among other things, he asks for a permanent international commission to act as arbitrator and adviser in all disputes.

The most interesting incident of the sitting was the introduction of Slatin Pasha to the congress, the president congratulating him upon his romantic and remarkable escape from durance in the Upper Nile. He read a paper in French, in which he told the story of his imprisonment and escape. For more than sixteen years, eleven of which had been spent in captivity, he had been separated from civilization; had languished, chained neck and feet, in Khartoum; was in that helpless plight on January 26, 1885, when Khartoum fell. General Gordon was killed on the high steps of the staircase of the palace, and the ferocious conquerors cut off Gordon's head and came to Slatin Pasha derisively flourishing the ghastly trophy before his eyes. On the retreat of the English army Slatin obtained a certain amount of liberty and was employed as one of the Khalifa's body-guard. Gradually he reëstablished communication with faithful natives and ultimately escaped. On February 20, this year, he was a captive. "And even now," he concluded, "in the midst of the civilized world, I frequently carry my thoughts back and live again among those barbarous fanatics. I think of my dangers overcome, and my unhappy co-religionists and other peoples held in slavery, and I thank God, who has guided me safely to the protection I now enjoy." These words were heard in deep silence, broken by a loud outburst of cheering.—*The African Times, September 2, 1895.*

BRITISH POLICY IN REGARD TO WEST AFRICA.

The Right Honorable Joseph Chamberlain, the British Colonial Secretary, in reply to a deputation from the chambers of commerce of Liverpool, London, and Birmingham recently, said:

"I am much obliged to you for coming to see me, and I am extremely glad to find that in principle, at any rate, we are in entire sympathy. I think Mr. Holt explained that the object of the deputation was not so much to obtain assurances from me as to advertise to the public the position and the importance of this West African trade. As to the general principle, I go certainly as far as the farthest of you go, and I am very anxious that my fellow-countrymen should understand that the policy of the government will be to develop the resources of such colonies as those about which you have been speaking to the fullest extent. It is only in such a policy of development that I can see any solution to those great social problems by which we are surrounded. Plenty of employment and a contented people go together, and there is absolutely no way of securing plenty of employment for the people of the United Kingdom except by developing old markets and by creating new ones. I feel, besides, that a distinct responsibility lies upon this country in connection with its dealing with these vast populations which have come under its control. The only dominion which can in any way compare with the British dominion is, of course, the old empire of the Romans; and it was to the credit of the Romans that wherever they were, even in what were then the most barbarous countries, they left behind them traces of their passage in admirable public works and means of communication. I am sorry to say that I think Great Britain has hitherto in many cases neglected this first duty of a mother country, very much to her own injury, as well as to the injury of the populations which have been under her care. I admit I am submitting to you, as I did to the House of Commons last night, what is in a certain sense a new policy. It is a great policy. It is one, no doubt, which will be open to criticism and need the fullest consideration. You cannot undertake a policy of this kind without a certain amount of risk, and if the people of this country, out of their superfluous wealth, are not willing to invest some of it in the development of what I have

called their great estate, then I see no future for these countries, and I think it would probably have been better for them if they had never come under our rule. I shall myself, however, appeal with the greatest confidence to the opinion of the country, which is rapidly ripening on these subjects, and I believe I shall meet with a satisfactory response. I hope that you, gentlemen, who have something more besides your general interest, you who have a personal and particular interest in these questions, will also do what you can to popularize the subject. If that is the general policy which the government will keep in view, undoubtedly there could not be a more favorable instance in which to try that policy than in the case of these West African colonies. I agree with Mr. Elder that there was a time when, I think, the ordinary, the uninstructed, opinion of this country disbelieved altogether in the value of these colonies, and would very willingly have been rid of them for the benefit of any other power. But I believe that feeling has entirely disappeared. I am sure it must disappear in view of the facts which you have presented, and which are fully confirmed by the official statistics. No doubt at the present moment there is hardly any portion of Her Majesty's dominions which presents a greater opportunity for a rapidly increasing trade than the colonies on the Gold Coast, and therefore, so far as this particular case in concerned, I most readily accept what, I believe, was the view of my predecessor—that every assistance that could be rendered by us should be accorded in order to promote and to hasten the development of communications with the interior. I may say that a great deal has been done in the matter, as probably you are aware. The Lagos railway, for instance, to which most of the gentlemen here have directed some attention, may be said to be almost commenced—that is to say, we have authorized the construction of the bridges, which are the first matters to be arranged for, and we shall authorize without the slightest hesitation the completion of the railway as soon as the surveys are finally completed, and we shall endeavor in the meantime to push these surveys on as quickly as possible. The Gold Coast survey has been made, and I think the only question that remains for decision there is the exact point of commencement. That is a matter which, with the advice of our officials out there, we shall be able to settle very soon, and I have no doubt that the railway will be immediately proceeded

with. With regard to Sierra Leone, the survey has been continued 140 miles, from Freetown toward the northeast. We have now before us a suggestion by Colonel Cardew of some modification of the line of the road, and the details will necessarily take a little time to finally settle, but I can assure the deputation that no effort will be spared on our part to hasten that as much as possible. There is only one other point to which I wish to refer. One member of the deputation said you would be glad to give me any information which could assist my decision. The information that I ask for today does not, perhaps, immediately bear upon the question before us, although it was connected with it in the debate last night in the House of Commons. It was there alleged that the promotion of trade meant only the promotion of the trade in liquor. You will have seen the reply which I made at the time to that statement, but I should be very much indebted to those of you who have the personal experience of those regions if you would give me suggestions or information for dealing with what is undoubtedly an extremely important question. I take it that you will agree with me that the excessive consumption of liquor by native tribes has a deteriorating influence upon them, and must sooner or later indirectly have a deteriorating influence upon the trade which you are carrying on there, and that while it is undesirable to proceed without sufficient information, yet anything which we can do to prevent such excessive consumption should be done. It is undoubtedly rather a scandal upon our European and Christian civilization, and I think also it is detrimental to our material interests. Therefore if you can make any practical suggestions whereby the trade in liquor may be controlled and kept within reasonable limits I shall be very glad to have your views upon it."—*The African Times.*

RAILWAY ENTERPRISE IN EGYPT.

In no way is the industrial progress of Egypt better illustrated than by the present development of its railway system. Railway building is not a recent innovation in the ancient land of the Nile, however, as the first line—from Alexandria to Cairo—dates from 1852, and five years later the English engineer, Robert Stephenson, completed rail communication between Alexandria

and Suez, making the "overland route" to India as practicable for freighting as it had been for passenger traffic. This is now almost wholly superseded by the great canal of De Lesseps.

It is said that Egypt, in proportion to population, has more railway mileage and better service than Austria, Hungary, Spain, or Portugal. All railways are government property, with the exception of a short suburban road from Alexandria along the Mediterranean to Ramleh, a 15-mile line connecting Cairo with the health resort of Helouan, and a steam tramway on the bank of the Suez canal, joining Port Said with Ismailia. These private enterprises, as well as the government lines, are very profitable. The income of the latter is pledged to certain European creditors of the country as a partial consequence of the extravagance of Khedive Ismail.

A network of rails spreads over most of the delta, and the main line has for two or three years extended southward in the Nile valley to Girgeh, 336 miles from Cairo. Two years hence the road will be completed to Keneh, 66 miles further south, and contracts have just been signed for carrying it to Assouan, the frontier town of Egypt at the first cataract of the Nile, and 710 miles from the Mediterranean. This terminus is expected to be reached in time for the Upper Nile tourist traffic of 1897–'98.

The moderate speed at which all trains are driven save the expresses and the cheapness of native labor permit the working expenses to be kept much below the European average. A level country, with frosts and violent storms unknown, makes railway construction a simple matter. Rock blasting, tunneling, excavating, and trestle building are practically unnecessary. Bridging the Nile, however, is expensive. The present cost of construction in the delta, where bridges over irrigating canals are numerous, averages $28,000 per mile of normal gauge, but in Upper Egypt the cost is not more than $25,000. The narrow-gauge (one meter) extension from Keneh to Assouan is to cost only $12,500 a mile.

Most of the locomotives come from Belgium, and the first-class passenger cars from England. Rails are also supplied by England, and bridge-work by Belgian and French firms. Most of the engineers and firemen are natives, the former receiving from $30 to $75 per month, and the latter from $12.50 to $20 per month; the few European engineers employed average $100 per

month. The railways are managed by an international administrative board of three, the chairman of which is an Englishman. The others are, respectively, French and Egyptian, and heads of departments represent nearly every European country. Sealed tenders for all materials are invited from English and other European industrial centers, and the most advantageous offers accepted.

The appended statistical table gives information valuable to any one interested in railway economics. The enormous increase of passengers carried, the reductions in passenger and freight charges, explaining the small increase of receipts, are specially worthy of notice:

Year.	Total receipts.	Passengers carried.	Mileage open to traffic, without sidings.	Per cent. of operating expenses to receipts.
1888	$6,350,000	4,004,882	944	45.0
1889	6,505,000	4,378,453	946	44.9
1890	7,040,000	4,696,286	961½	43.3
1891	8,155,000	5,612,562	961½	43.3
1892	8,400,000	7,047,295	1,000	43.3
1893	8,095,000	9,301,081	1,081	43.2
1894	8,870,000	9,827,813	1,088	43.2

Street railways with electric traction are promised for Cairo next year, the concessionaires being Belgians, and Alexandria is expected soon to follow suit. There are several bidders for a concession for an electric tram line from Cairo to the pyramids, a distance of 10 miles, to accommodate the enormous number of winter visitors to the capital. The Egyptian ministry recently had from a Frenchman a serious application for permission to build a "funicula" railway to the top of the great pyramid. The request was not taken into consideration.—*Frederic C. Penfield, Consul General at Egypt, U. S. Consular Reports, June*, 1895.

ITEMS.

Opportunities in Africa.—"Within the present decade all Africa has been opened like a banquet hall whose table is laden with barbaric dainties to self-invited guests. From Alexandria to the Cape of Good Hope, from Zanzibar to the Congo's mouth, that vast continent is invaded by civilization—a civilization preceded by the bullet and bayonet, yet the civilization is not an enforced religious one.

"Africa comes on the world's stage today as did the Americas three centuries ago, and a Pizarro will not appear, for there is no possibility, as the occasion, place, and time does not admit of it. The savages of Africa are less fearless and less turbulent than those of the New World; will be conquered better by peaceful than by warlike efforts, for it is the inevitable; as the leaves fall before the autumn's blast at the approach of winter and the earth is washed below by the descending stream, so do the nations of primitive life fade away and die when confronted with modern ways and nations. Fifty years hence Africa will not be able to count half her native population. The void, with a vast increase, will be filled by offshoots from the predominating nations of Europe and America. It is a fresh, though not hitherto unknown, part of the world to us, and why should not the chivalrous and adventurous go to the unknown land? Not the government but the races of Europe will advance there in masses, as did the Huns and Goths of bygone centuries, seeking new homes with sufficient room to breathe. This is a law of evolution and advancement, and cannot be arrested any more than the avalanche. The Congo and its tributary waters are the Arcadia of the future, and I would strongly advise all young and energetic spirits of this world to go forth and appropriate that virgin land. As individuals venture, why should not nations make peaceful conquests. All this vast continent is now awaiting the energizing hand of the Anglo-Saxon to be made to bloom and blossom into a veritable garden. Among the various products that in the future shall make the producers wealthy and the country famous is coffee. The dark continent, as it is called, is the original home of this wonderful berry; here it is found in abundance in the wild state. Coffee is indigenous to the entire continent, and while it is found growing wild almost all over the entire tropical portion of the country and in great abundance between the fifth and fifteenth parallels, its cultivation for commercial purposes in this truly wonderful country is now very light, only amounting to about 6,000 tons, and affords a boundless field for development in the future. This, I claim, is a far better field for men without the peculiar knowledge and fitness for mining and milling than the gold-fields, and to men of small capital this is a bonanza if they start right and can have the advantage of some expert to instruct them how to cure and prepare the coffee for the market. It is vastly surer than mining, and as Africa is the only country under the sun that grows wild coffee, there is an immense field for small capitalists with large energy."—*Herbert Bartlett, Mining Engineer.*

VACCINATION IN THE CONGO STATE.—During the past year the government of the Independent State of the Congo has founded at Boma a vaccine institution, with the intention of producing in the Congo State itself the vaccine matter necessary for the territories of the State, whose population has been decimated by smallpox. The management of it has been intrusted to Dr. de Marbaix, of Louraine.

This step was necessary because the vaccine matter sent from Europe in the best condition possible gave only insignificant results, and the greater part of the time none whatever, this vaccine matter, on account of the temperature, having lost its virtue, often even on its arrival at Boma.

The first attempts, tried very recently at the camp of instruction at Zambi, near Boma, by Doctor de Marbaix, have been crowned with great success.

Three calves have been inoculated by means of vaccine germ sent out by the vaccine office of Brussels, and in spite of the slightly unfavorable conditions under which the inoculations were made in a very hot season, these calves have furnished vaccine matter for twenty-four hundred persons. More than one thousand poor people on the lower Congo have, thanks to it, been vaccinated with perfect success, and a shipment of vaccine matter to Leopoldville arrived there in perfect condition, and has given there the best results.

These experiments in regard to the preparation of vaccine matter have shown that that prepared in the form of glycerine pulp gives better results than the pure vaccine lymph enclosed in capillary tubes. Although submitted to a mean temperature of 27 degrees, this glycerine pulp has kept its full strength thirty-five days. These results confirm the expectation of the vaccination office of Brussels, which it should be remembered has furnished all the neccessary instruction for the success of animal vaccination.

It is fitting to congratulate Dr. de Marbaix on the success of the experiments which he has made with so much zeal and devotion. Thanks to him it is settled henceforth that the production of vaccine matter is assured in the Congo State, and that in the hottest season the vaccine keeps all its strength thirty-five days. It is more than probable that the vaccine matter prepared during the cold season, especially that obtained after several transmissions from animal to animal, will last longer, and easily and to advantage can be sent to the station on the Upper river.

Dr. de Marbaix, who will have to go over the caravan routes, will profit by his stay in that region to study the conditions under which the vaccine matter can be most favorably transported.

In continuing these experiments in view of the production of vaccine matter at the vaccination institute of Boma, the government of the Independent State of the Congo is already engaged in introducing animal vaccination on the Upper river, and notably in the stations where animals are found. Moreover, the experiments have been made on goats. If they succeed, the number of productive centers of vaccine matter can be greatly increased.

From this time on, at any rate, the vaccination of the poor is destined to increase at a rapid rate. The black race has been decimated by two scourges, Arabs and the smallpox. The Congo State has driven out the first, and it is now, in a measure, thanks to its foresight, battling against the second. In these measures is found one of its best titles to the gratitude of humanity.—*Le Mouvement Antiesclavagiste, September, 1895.*

The Future of the Congo State.—Baron Dhanis, government inspector of the Independent Congo State, has been on a brief visit to London, and opportunity was taken by a representative of the *Central News* to seek an interview upon the future prospects of the State. It seems that the mother of the intrepid traveler and administrator is an English lady, and he himself was born in London in 1862, and was educated in Scotland. His African experience dates from 1884, and as an authority on Congo affairs he is second to none.

Baron Dhanis stated that the climate and area of the Congo State were similar to those of Brazil on the great plateau. Europeans could live as well as in any other country, with ordinary prudence. The population was at the present moment about forty millions, but the country for more than four hundred years had been a happy hunting-ground of slave raiders, and subject to the ravages of smallpox and other epidemics. Furthermore, every village has been at constant war with its neighbors, so that the waste of life has been enormous; but under the administration of the Congo State the complete repopulation of the country is only a question of time. The internal wars have already ceased, and the natives have contentedly gone back to agricultural pursuits, and freely join the Congo army. They have full confidence in their European officers, who watch over the well-being of their black rank and file. At the outset the Congo army had to be recruited from Lagos, Somali, Zanzibar, &c., but that is no longer necessary. "The future of the Congo region in general and the Belgian Congo in particular," continued Baron Dhanis, "is most promising, and I say that in full cognizance of all the facts, and after learning by experience not to take too optimistic a view of any question with which I may be concerned." With the return of the able-bodied population to agriculture, there need be in the future no fear of famine. The products of the country are manifold. The staple article, ivory, is far from becoming extinct, as has been suggested. By proper management it will prove a source of immense wealth. Rubber comes next, then coffee, palm and other oils, fruits for canning (in which business the Congo could enter into competition with California), woods of different kinds in beautiful grain (which when exhibited at the Antwerp Exhibition elicited the surprise of experts), and tobacco, which would rival that of Havana. These things do not exhaust the list of Congo products. Then there are the mineral products. Iron ore is abundant; copper is found in the Lower and the Upper Congo districts, and lead also; but its silver capacity has not yet been ascertained. Tin, nearly

pure, has been discovered, and one of the lieutenants of Said Bin Abeki declared that some Arabs of his caravan, when fetching water, found nuggets of gold. Cameron also relates that he received such gold from the Arabs. Said Bin Abeki, who was tried for the murder of Emin Pasha, and acquitted, corroborated these reports of the finding of gold. The wealth of the Congo in herds of wild cattle is phenomenal. The animals remind one of English and Belgian breeds, and their numbers justify the belief that a trade in tinned and concentrated meats equal to that of South America could be established. The question of railways, except the line from Matadi to Leopoldville, is a secondary one in the Belgian Congo, for the State has 30,000 kilometers of navigable rivers, equal to the whole western seacoast of Africa. Slight falls do not offer serious obstacles, and, where they exist, can be overcome by modern engineering skill. These natural highways could be doubled or trebled as the needs of the country increased, and no doubt ample capital will come forward; but there is no immediate use for it.—*The African Times.*

Belgium and the Congo Free State.—It is announced from Brussels that the Belgian government has resolved to annex the Congo Free State, of which the King of the Belgians is sovereign, and it is added that the step will be taken with the sanction of the powers; but if the powers can be persuaded to endorse it, so much the better for England, as if the Congo were Belgian property there would be no obstacle to the ratification of the Anglo-Congolese treaty; and a road uniting the British possessions in North Africa with those in the South might speedily become an accomplished fact.

Notwithstanding all the rumors of annexation that have been lately in the air, the announcement that the great step of taking over the Congo State by Belgium had been virtually accomplished caused general astonishment even in Brussels. The Belgian *Soir* says: "The parliamentary right met yesterday afternoon at the Palais des Nacions. Our deputies deliberated upon the proposal of annexation unfolded to them by the head of the cabinet. * * * From the tenure of the debate which ensued it is certain that a majority in favor of annexation has been secured on the benches of the right. The proposal concerning it will be laid before the chambers immediately after the deliberation of the electoral communal law, conjointly with the measure for granting a subsidy of 10,000,000 francs to the Congo Railway Company, unless, as seems probable, the railway itself is acquired by the Belgian nation."

Some such conclusion has been recognized as inevitable for some time by those who have followed the course of African politics, for it has long been obvious that the present loose relationship between Belgium and the Congo State, with the Belgian King for its sovereign, could not last, and the whole trend of events of late years has been in the direction of the step which is now about to be taken. The Congo State had its origin in the exploring work done under the auspices of the international asso-

ciation, which owed its existence to King Leopold. It was hopeless at that time for the King of the Belgians to look to the Belgian nation to support him in his efforts in Africa; and when in 1884–'85 the powers of Europe recognized the existence of the Congo State, the Belgian government made it clear that this had nothing to do with Belgium. That was the attitude Belgian public opinion assumed in the matter ten years ago, and King Leopold went on spending his money over his pet project in Central Africa. By 1889, however, the Belgian parliament had come to look with more favorable eyes on the work of its King on the Dark Continent, and when the King's sovereignty in Africa was formally recognized by his European subjects, the Belgian chambers voted a large subsidy to assist in his projects. From that time the interests of Belgium became so closely bound up with those of the Congo State that it was needful for the relationship to be clearly defined. King Leopold in his will bequeathed his sovereign rights to the Belgian nation—a document more interesting than useful, supposing any question of ownership to arise after the testator's death. The willing away of a crown frequently does not count for much; and then there was money advanced on mortgage by the Belgian government, and there were French claims of preemption and questions of frontier and commercial privileges as to which it was difficult to get assurance from a government which might change its whole character at any time with the death or serious pecuniary embarrassment of one man. The King has sunk a large part of his large private means, but the Congo State is still far from "paying," and its existence thus depended on the inclination or whim of a single individual. If a private gentleman likes to spend forty or fifty thousand a year over a newspaper or a fleet of yachts, it does not matter particularly to anybody but himself; but when a European King "runs" an African monarchy on similar terms the consequences give rise to anxious curiosity.

Thus it seems that the action of Belgium in formally taking over the Congo State is advantageous to the peaceful intercourse between the European nations in Africa, and therefore for the benefit of the world. There are so many awkward matters over which the different European powers may easily misunderstand one another in Africa, and there is the more opportunity for this in dealing either with a power whose constitution and position were so ill-defined as Leopold's kingdom in Africa has hitherto been. The thanks of all are due to King Leopold for his enterprise for the advancement of civilization in Africa and for the way in which he has sacrificed his own leisure and means to this object, and what makes him the worthier of honor is that his labors were undertaken solely from the desire to put down the slave trade. The thanks of Europe are due to the Belgian nation also for finally completing Leopold's work and taking over his responsibility. The Congo region cannot be a source of revenue for many a year, and it will want men and money for its development which Belgium can scarcely supply. Though we expect the establishment of Belgium in Africa to be permanent, we do not see why the world should expect Belgium to do other peoples' work.

It was inevitable that the announcement of Belgian intentions regarding the Congo Free State would arouse a strong interest among the French people. It will be remembered that when King Leopold made his will constituting Belgium the heir of his territory in the Congo the announcement of this disposition evoked a loud protest from France. She claimed to have a right of preëmption in the event of King Leopold wishing at any time to be relieved of this undertaking. A recent Paris telegram is suggestive of a fiercer protest than before, in view of the prospect of this presumptive heirship being barred forever. This telegram says the question is mooted in parliamentary circles whether France ought not to assert her right of preëmption. How she can do so is not very clear. Belgium has a solid lien on the property. France has none. Moreover, King Leopold, when he undertook control of the territory, did not part with his rights of disposition. He does not put up the Congo State at European auction; therefore France has no legitimate grievance. So far as England is concerned, it is perhaps better that the territory should pass into the hands of a responsible government, representing one of the least militant countries of Europe, rather than a personal owner subject to no control. Public memory has not forgotten the trouble of last year over the treaty concluded between King Leopold and the British government for the lease by the latter of a strip between Lakes Albert Edward and Tanganyika. King Leopold, under German pressure, pleaded to be released from his agreement and the British government assented. France made herself very unpleasant while the negotiations were in progress, and there can be no cause for regret now that French claims to the region should be reduced to the vanishing point by this new move on the part of Belgium.—*The African Times.*

Kola for the United States Army.—The kola nut may never become a popular food, but, in view of the results achieved by careful experimenters with this remarkable drug, it is likely to achieve considerable repute as a something on which to depend in case of emergency. Especially valuable is it likely to be to troops in the field, for those who are testing this remarkable stimulant believe it to have powers not possessed by any other known product, natural or artificial. Military experimenting in this country has been conducted by an army surgeon stationed at Fort Sheridan, and, while he has not yet come out as an uncompromising advocate of the kola nut's qualities, he has fully satisfied himself that it soothes the pangs of hunger, drives away the torments of thirst, and gives new life to weary muscles. That the human body would respond for any considerable time to the extraordinary properties of the nut is not at all likely, but there seems to be no room for questioning the value of the stimulant for at least temporary use.

Some little time ago the surgeon to whom reference has been made, Dr. Charles E. Woodruff, in company with Lieutenant F. E. Harris, of the First artillery, marched at a four-mile-an-hour gait from Fort Sheri-

dan into Chicago, Dr. Woodruff having with him a few of the kola beans, while Lieutenant Harris had a flask containing three or four ounces of the essence of kola in liquid form. During the entire period of the experiment neither of the officers partook of any other refreshment than kola; they had it for breakfast and lunch, and took a little of it between whiles whenever they felt hungry or thirsty or tired. Their novel subsistence was somewhat disagreeable to the taste, but its bitterness was not sufficient to result in dislike. For the first ten miles or so of the trip both officers found some difficulty in breathing, and attributed it to the nut; but that difficulty soon passed away, and thereafter respiration was normal. Less than four nuts sufficed to keep both pedestrians in first-class condition throughout their tramp of thirty-five miles.

At the end of the day, when they had returned to Fort Sheridan, they suffered but very little from muscular fatigue, although neither of them was in training, while Lieutenant Harris had barely recovered from an attack of the grip. Dr. Woodruff had some little difficulty in getting to sleep that night, but that condition was not at all surprising to him. He testifies that there was no such reaction as is commonly to be expected from stimulants, no depression of spirits, nothing but insomnia similar to that induced by the excessive use of coffee. An attempt a week later to repeat the tramp without the assistance of the kola nut resulted in so much of fatigue that the trip was cut short.

England and Germany are both experimenting with the kola nut for military purposes, and although no definite conclusions have been announced as to its value, there is, nevertheless, a general impression to the effect that it will prove to be a good thing for an army whose commissary wagons are a long way to the rear.—*The Evening Star, Washington, D. C.*

The African Negro as a Laborer.—Without doubt, said M. Van Wincxtenhoven, after speaking of the future of agriculture on the Congo, the Negro, abandoned to his own instincts, is indifferent and lazy.

Nevertheless, in the making of arms and ornaments he shows great manual dexterity and a certain degree of good taste.

The contact with the whites has already exercised a considerable influence upon the activity of the natives.

When, in 1880, Stanley had to transport the material for his steamers around the cataracts, he could find but 70 men to do this work. Today (1894) there are not less than 40,000 porters, who transport upon their backs during the year nearly 3,500 tons of merchandise.

Directed by European artisans, the black becomes an excellent mason, a good brick and tile-maker, a brave sailor, and vigilant pilot. In the household he makes an excellent cook and an attached and obliging domestic.

Before the courts he acquits himself of the functions of interpreter between his companions and the judges with intelligence, and the State finds in him a courageous and disciplined soldier.

That which will stimulate in the Negro the desire to work is his lively appreciation of the benefits in personal adornment he will derive from it.

He is eager for the cloths of Europe to satisfy his love of ornamentation, and he attaches such importance to their possession that he desires his body to be wrapped in them after death and before interment.

Instances are cited of chiefs whose bodies, because of these wrappings, form mounds several yards in height. Naturally, to obtain these coveted objects he desires to work.

In the maritime zone of the Congo State, where European commerce has been established nearly thirty years, the labor question naturally has the first place.

The black employés of all the commercial establishments or factories are of two classes, the "linguisters," or interpreters, and laborers. The latter are hired and managed by the former.

The laborers are again divided into two classes, the "mocos," who are hired for long terms, and the "malingames," who are engaged for special terms or work.

The "linguisters" command a monthly salary of from $1.50 to $3.00, and the "mocos" $1.20. The "malingames" are paid ten cents per day, and when employed on the railway about thirty cents per day.

Upon the Upper Congo prices are about the same, varying a few cents per day.

At Stanley Pool, at Equator, and generally at all the stations on the shores of the Congo, payments are made in "mitakos," or brass wire, in pieces 20 to 40 centimeters long and 4 millimeters in diameter of the value of two or three cents each.

The "mitako" of the value of two cents will procure at Basoko a piece of manioc bread weighing three pounds and a half, or a lot of corn or fresh fish, or enough bananas to serve a single person with food for a week.

In some villages the blacks demand beads for their labor, a small vase filled with them being valued at twelve or fifteen cents.

In the Kwango laborers are obtained through the mediation of the native chiefs. The contract is made for a year (slavery), and the payment made in beads, powder, guns, or knives; the monthly wage varies from 90 cents to $1.00 without board.

In the country about Haut-Kassaï the laborers are paid in cloth, wire, or beads, and the wage is higher, or from 80 cents to $1.60 per month without rations.

In the Katanga the natives are engaged from one to six months upon a salary of two "brasses" (a measure of the length of the two arms extended) of American blue cloth (Americani), equivalent to $1.00 per month. During the planting and harvesting seasons labor is scarce in this region.

Silver money of the Latin Union is being rapidly introduced among the natives. In the early part of 1888 the first Congo silver money was put into circulation. At the end of the year 17,500 francs were current; three years after the circulation amounted to 300,000 francs.

In conclusion, in the basin of the Congo labor is abundant and cheap. The black is vigorous and capable; under surveillance he is attentive to his work and executes with care and precision the orders given him. His great fault is his lack of perseverance, arising from unaccustomed labor.

But experience has tended to prove that the desire to diminish his suffering and to satisfy his love of ornamentation are sufficient to induce the native to devote himself to regular labor, provided he be treated with kindness and justice.—*Le Congo Economique, Le Mouvement Antiesclavagiste.*

Savages Who are Civilized.—"Most people think of the natives of tropical Africa as naked savages, without any of the resources of civilization," said an ex-missionary, "but the fact is that many of the tribes are acquainted with not a few of the mechanical arts.

"You are probably aware that the mining and working of iron have been understood by the natives of that part of the world ever since prehistoric times. In Liberia the Mandes are smelters of iron and workers in gold and silver. They are also tanners of leather and weavers of cloth, and they make an infinite variety of domestic articles. The Makolos are excellent wood-carvers; the Djours are skillful iron-workers, dressers, and architects.

"The Baganidas of Victoria Nyanza do beautiful work in brass, copper, and ivory. On the Slave Coast the people of Dahomey, who otherwise possess an unenviable reputation, are accredited a very respectable position in industrial artisanship. Glass-making is not unknown among them. They make cloths of cotton and many other textiles, and their dyes of blue, red, and yellow owe their peculiar richness to native coloring substances. Tanning they also understand, and they obtain salt from sea water by evaporation.

"Among the tributaries of the White Nile at Sakara and Benhieh are tribes of natives as white as Europeans, having oval faces and silky hair. In Dahomey public prostitutes were licensed and the proceeds of the tax paid into the public treasury long before the practice was adopted by modern legislatures and considered as a radical departure in modern civilization. Lord Beaconsfield said of the Zulus: 'They have outwitted our diplomats, outmaneuvered our generals, and converted our missionaries, and yet we call them savages.'

"The Mandegnas have attained a considerable degree of cultivation and knowledge of the common arts. Their musical instruments are the flute, harp, bell, and drum. The Veis of Liberia, having obtained an acquaintance with letters from contact with Arabs, have invented an alphabetical primer of their own language, original and independent both of the Arabic and English characters. This is the greatest effort ever made by an African tribe toward the advancement of culture. The Veis make pens of reeds and use indigo for ink.

"Africa is destined before long to become the great gold-producing continent of the world. In 1889 it yielded $8,600,000 worth of that metal.

Last year it produced about $25,000,000 worth of gold. During 1894 the output of its gold mines probably equalled the $36,000,000 produced by the United States.

"The rum of the white man is a curse to the natives of Africa. It is estimated that 10,000,000 gallons of spirits are annually imported into the dark continent."—*The Statesman.*

Great Britain and France in Africa.—M. Hanotaux expresses astonishment at the speech recently made by Sir Edward Grey, in which he said that encroachment by France upon the British sphere of influence on the Upper Nile could not but be regarded by this country as an unfriendly act. His argument is, in brief, that what we call our sphere of influence is not a fully defined territory, with frontiers as accurately laid down as those of a European state, and that, however that sphere may have been recognized by other powers, it has never been formally admitted by France that we possess any better rights than the rest of the world. Let us admit this contention for the sake of argument. France also claims rights over large tracts of Africa which this country has never formally recognized and which do not rest upon any basis of effective occupation. She also has well-understood ambitions to secure for herself other enormous areas which she has not yet so much as explored. Would M. Hanotaux, as a fair-minded man, affirm that he would regard it a friendly act upon our part to push forward expeditions for thousands of miles in order either to dispute with France the possession of her loosely defined sphere of influence or to cut her off from the expansion she is known to desire? French frontiers are just as definite as ours, French claims are equally intangible, and French rights are equally dubious in the light of strict international legality; yet if we were to step out of our own sphere and take great pains to traverse vast distances merely in order to thwart French designs in regions with which we had no immediate or necessary concern, French statesmen would not hesitate to regard our action as all the more unfriendly because not dictated by any imperious national interest. M. Hanotaux complains that we make claims both in the name of Egypt and in our own without defining either set with rigorous precision. Let us again grant, for the sake of argument, that he is correct. Still the question remains: What rights has France in the districts in question as against either England or Egypt? What necessity is there that she should choose for exploration or conquest precisely that portion of a vast unappropriated area which she knows that we, either on our own account or on Egypt's, would greatly prefer that she should leave alone. We have a perfectly intelligible reason for desiring to prevent the intrusion of other powers into a region which must always afford some opportunity to endanger the tranquility of Egypt. It might not be good enough to prevail against French right of a definite and well-established kind; but France has no rights whatever in the Upper Nile valley, nor can she acquire them save by traveling far

beyond her present sphere and resorting to simple conquest. It may be competent for France to take that course without directly infringing any definite agreement or engagement, but can it be pretended that such a course is friendly to this country or fitted to reduce the risks of disagreement?—*London Times.*

The French in Algeria.—Altogether the work accomplished by the French in Algeria goes far to gainsay the trite remark that they do not know how to colonize. When they occupied the country they had to contend with many physical obstacles—marshy tracts, rugged uplands, sandstorms, a dangerous and changeable climate, with rapid transitions from heat to cold. They were at first mostly dependent for supplies on the home country, often at a loss for bread and meat, and even for fresh water. In the lowlands they were exposed to the pestilential exhalations of extensive saline lakes, whose shores were overgrown with rank vegetation—hotbeds of fever and ague. On the hills it was a struggle between the sirocco, accompanied by clouds of fine yellow sand, and the fierce north wind, lowering the temperature from 80° or 90° to below 50° F.

On their military expeditions they had to endure intense heat during the day, followed at night by severe cold. The towns, destitute of sanitary arrangements, were regarded as uninhabitable by Europeans; hence an enormous mortality among the first settlers, and especially among the children, whom it was found almost impossible to bring up at all, and the excess of deaths over births continued down to about the year 1884. Bona was so unhealthy before the drainage of the neighboring marshes that whole regiments were decimated; the swampy lands about Bufarika, near Algiers, have also been drained and the place is now free from malaria. The draining of Lake Hallula, in the Metija district, has recovered 34,000 acres of good land, capable of growing cotton of the finest quality. With ague of the worst type, which gave this district the title of the "grave of Europeans," have also disappeared the swarms of mosquitoes which formerly made life almost unendurable.

In recent times the extensive plantations of the *Eucalyptus globulus* have greatly contributed to this happy result, which has been extended even to portions of the Algerian Sahara itself. Here the soil is of a deep chalky sand, which yields luxuriant crops wherever water can be procured for irrigation. Following the example of the Romans, who transformed large portions of the arid plateau and sandy regions to tracts of surpassing fertility, and the remains of whose works are seen all over the country, the French have paid great attention to irrigation and to the sinking of artesian wells. The numerous wells sunk in South Algeria between the years 1856 and 1890 are now yielding over four billion cubic feet of water per annum, and have increased the annual value of the dates and other produce in the Wed Righ alone from £66,000 to over £250,000. The water drawn from the underground reservoirs is potable, and no-

where saline enough to affect the vegetation; its temperature varies from 70° to 80° F.

FRENCH RAILWAYS IN ALGERIA.—Including the Tunisian line (140 miles), 1,910 miles of railway were open for traffic in 1891. The great trunk line, begun in 1860, runs from Oran eastward to Algiers and thence to Tunis, with branches either completed or in progress to all the large seaports. From this main artery three lateral lines are advancing across the plateau to the southern oases, and it is intended eventually to continue one of these across the Sahara to the Niger basin, so as to connect Algeria with French Sudan and Senegal. Roads accessible to wheeled traffic have already penetrated in this direction as far as Ain Sefra, Laghwat, and Wargla.—*A. H. Keane, in Stanford's Compendium of Geography: Africa.*

IVORY TRADE.—The *Matin*, of Antwerp, recently published an article upon the Congo, in which considerable space is devoted to a statement of the ivory trade. The exportation of ivory from the Congo, it is stated, has never been pushed. The native tribes have a habit of hoarding the teeth. Many have been preserved for centuries, hidden either in the river beds or in the soil. Antwerp has become the principal market for ivory, as statistics show. From 1888 to 1894 the quantities imported annually were:

	Pounds.
1888	14,109
1889	102,734
1890	170,865
1891	131,174
1892	260,143
1893	493,830
1894	583,117

During these seven years the total quantity of ivory imported was 1,755,972 pounds, valued, approximately, at $3,524,000.

Prior to 1890 ivory markets were held annually at Antwerp; since that date, however, they occur every three months. At the first sale of 1895, which took place on January 29 and 30, the amount of ivory offered for sale was 135,142 pounds, as compared with 82,673 pounds for the corresponding period in 1894.

Merchants now come from Germany, France, and England. As the ivory is sold at auction and goes to the highest bidder, those who formerly fed the markets of London, Liverpool, and Havre now give the preference to Antwerp. The Niger Company sends its goods to this market.

The total quantities of ivory from the West Coast of Africa offered for sale at the principal markets in 1893 were: Liverpool, 156,527 pounds; London, 243,608 pounds; Antwerp, 487,217 pounds. In 1894 the figures were: Liverpool, 131,174 pounds; London, 153,220 pounds, and Antwerp, 410,066 pounds. As may be observed, the quantity sold in Antwerp in

1894 was about 77,000 pounds less than in 1893. This fact was due to a decreased importation made under agreement by the principal importers.

Owing to the conquest of Central Africa by Belgian authority a considerable quantity of soft ivory is finding a sale at Antwerp. Formerly it went almost exclusively to London by way of Zanzibar.

There is no reason to fear the exhaustion of the ivory supply. As above mentioned, the ivory crop of centuries is still in the hands of natives, who know where it is hidden. It is estimated that there are also about eighty thousand elephants still living.—*U. S. Consular Report, May, 1895.*

The Climate of the Gold Coast.—An interesting correspondence has been carried on in The Pall Mall *Gazette*, during September, upon the above subject. There is no doubt that in the past the Gold Coast, in common with West Africa generally, has gained for itself an unenviable notoriety on the score of its unhealthiness to the European constitution; but Mr. C. J. Bridges contends, from personal experience, that the climate is by no means so deadly as it is generally represented, if proper precautions are taken.

The consideration of the subject is opened by a letter from that gentleman, dated September 2, in which he observes that "I have just seen your issue of the 28th ultimo, containing Captain Montgomery's remarks on the climate of the Gold Coast Colony. I fear the Captain's experience must have been singularly unfortunate. There is no doubt that there are certain localities on the coast line where it is not desirable to make a prolonged stay. I specially refer to those places where an extensive lagoon exists between the beach and the mainland; but this is not the case with the port of Axim, where a gradual rise of ground occurs from the shore and there is no swamp at the back.

"Although Captain Montgomery ridicules the idea of calling Axim a 'port,' it has been so designated by the late Sir Richard Burton, Commander L. V. Cameron, C. B., R. N., and others, and it is admitted to be one of the best landing places on the coast, all the heavy machinery for the mines in the Appantoo and Takwa districts having been landed there without unusual difficulty.

"My experience of the climate, gained during visits to the West Coast, has been most favorable. My last journey extended over a period of eight months, six of which were in the wet season, and during almost the whole of that period I was either traveling in the bush or canoeing on the Ancobra river, yet I never suffered from any serious illness or required the services of a medical man. I have lived nearly ten years in the south and southwest of the United States, and found portions of that country far more malarious than the Gold Coast. During my visits to Axim I could not ascertain that any white man had died there from fever contracted on the spot during the past twelve or thirteen years. Nearly all the government officials are stationed immediately on the coast-line, although it has been proved that the healthiness of the climate improves

as one proceeds inland. At a distance of seventy to one hundred miles up the Ancobra river the features of the country change; numerous steep hills are met with, and many of the streams contain clear water running over rock and gravel beds. This is especially the case in the Appantoo, Broomassie, and Takwa districts. During my last journey I stayed several days at the Appantoo mine, and gathered that, although for the past two years there had been, on an average, ten white men constantly employed, yet during the whole of that period not one man had died, and in the aggregate not more than two weeks' time had been lost through sickness."

Mr. J. Desmond McCarthy, late chief medical officer of the Gold Coast, does not bear such favorable testimony. He observes that, "Having been colonial surgeon of Lagos for eight years and chief medical officer of the Gold Coast for eight more, I think I can speak with some amount of authority on the subject of the nature of the climate of that region and its effects on the health of Europeans. I shall content myself with referring to my last three or four sanitary reports on the Gold Coast, which will be found in the blue books at the colonial office, in which are included the vital statistics of the coast gathered with care from the most reliable sources, and submitted to the governor of the colony for the information of the secretary of state. In these reports are given the death and invaliding rates occurring among Europeans of all classes serving at the time on the coast. The greatest care was always taken to obtain reliable data on these subjects both from members of the medical staff and the district commissioners at out-stations, and I had every confidence in the accuracy of the reports submitted to me by these officials. I have not copies of the blue books by me, but they are easily obtained, and if Mr. Bridges would care to consult them he would find, from the vital statistics recorded therein, his estimate of the climate of the Gold Coast to be misleading. Mr. Bridges will remember that when Europeans are invalided from the West Coast a very high percentage of cases are invalided to save their lives. Were such patients not sent away promptly from the coast the death rate, high as it now is, would attain appalling proportions. In his fifth paragraph Mr. Bridges says that 'After all, the climate of the Gold Coast is no worse than parts of Burma and Central America.' This is saying that the climate of the Gold Coast is as bad as parts of Burma—a character which bears out all I have ever said or written of the Gold Coast, for parts of Burma are exceedingly malarious."

Mr. Bridges, in a further letter, dated September 20, observes: "* * * Dr. McCarthy refers us to his medical statistics, but I venture to think those statistics will show that the majority of deaths have occurred in spots where I distinctly state 'it is not desirable to make a prolonged stay,' and this being the case, it is a surprise to many why pressure is not brought to bear in the proper quarter so that many government officials might be removed to more salubrious inland stations instead of being kept stewing immediately on the coast-line. If one has to go into statistics it would be interesting if the Doctor would state, as a medical man,

how much of the sickness recorded in the blue books is due to the utter disregard of ordinary precautions necessary to retain one's health in a tropical climate. The facts given in my letter, which especially apply to the district of Axim and that surrounding the Appantoo mine, were gathered from my own experience and from that of gentlemen whose residence in the country equals that of the Doctor, and whose veracity I have no reason to doubt. * * *"

Mr. Bridges' contention that, taken generally and under proper precautions, the climate of the Gold Coast was not so unhealthy as usually represented was supported by a communication from Mr. L. Wyatt, late commissioner of the Axim district, who gives his experience of the district, extending over a period of seventeen or eighteen years. He observes, like Dr. McCarthy and Mr. Bridges: "I have had a very considerable experience of the climate, having been in the colony more or less since 1877 to July, 1894, and my experience of the climate is favorable. I have seen more fever in parts of India (such as Peshawur) than I have on the Gold Coast. Like all densely wooded tropical countries, it is more or less malarious, but certain localities are much worse than others. With due precautions, temperance, and good food, white men can and do enjoy in certain parts of the country good health for years. Dr. McCarthy's experience has (to the best of my belief) been confined to the immediate coast-line itself, where for all practical purposes sanitation is non-existent (a feeble attempt has lately been made in this direction), and such conditions exist that even in the temperate zone the mortality would be heavy. Dr. McCarthy speaks of Lagos, a place surrounded with vast swamps; Accra, also with swamp and low-lying land at the back and known to be unhealthy; Cape Coast, yet worse; Elmina, also with a fœtid swamp; and none of these places are supplied with really wholesome drinking water. The port of Axim (and it is with this district that Mr. Bridges is more immediately acquainted) is comparatively healthy, and during the many years that I have been associated with it I cannot remember an instance of the death of a white resident. As the interior is penetrated the climate improves, and splendid drinking water is everywhere obtainable. The district is extremely hilly and practically no swamps exist, the land gradually attaining a higher elevation, culminating in the Kong ranges. At a short distance from Accra, in the Aburrie hills, white missionaries and their children have lived for years. The Adansi hills, at no great distance, are known to be comparatively healthy. In the Apintoe district, where many white men are employed on the Appantoo mine, health is well maintained. To my own knowledge many white miners have worked for two years consecutively and retained perfect health, and I have known many others who have retained their health for years and years. Personally I have remained considerable periods, and, like Mr. Bridges, my experience has been the same—no 'serious illness.' Beyond the comparatively narrow forest belt the higher lands are reached, where horses, cattle, and sheep thrive, and the people are really more civilized and more intelligent than those of the coast-line.

If Mr. Chamberlain will but carry out the professed intention of the government of constructing railways to the interior, a region will be opened out to capital and enterprise far exceeding South Africa in its auriferous wealth, and with a climate probably as good as many parts of Mashona and Matabeli; in addition, a large area would be opened up as a market for British goods in exchange for valuable natural products.

"During the last four hundred years (Elmina was founded in 1482) Europeans appear to have clung persistently to the coast-line, many parts of it low and swampy, and the river deltas are naturally hotbeds of fever (not singular to West Africa); even in two, at least, of the eastern counties of England malaria is not unknown. All the most ordinary rules and precautions for the preservation of health were set at naught. The white men sent out, being generally from an inferior stratum of society or compelled to leave their country for pertinent reasons, led wild and reckless lives—'a short life and a merry one' was their motto. It can be no matter of astonishment that the coast climate should, under such conditions, have attained to an evil reputation. Such conditions are now being modified, and men of a much higher class are now in that part of Africa seeking profit and adventure. To absolutely condemn the whole of West Africa on such grounds appears absurd. As well condemn the climate of the whole of South Africa by reason of the extreme unhealthiness of portions of the low-lying belt on the east and southeast coasts. I certainly think that Dr. McCarthy has taken too pessimistic a view of the matter. In his own person he shows that he himself has been able to stand the climate of West Africa for seventeen or eighteen years, and now finds himself comfortably at home in Kent."—*The African Times.*

The Cape Telegraph Line.—The transcontinental telegraph line proposed by Mr. Rhodes several years ago—to extend from the Cape to Cairo—was not, when first proposed, regarded seriously by the general public; but it already extends, it seems, from the Cape to Blantyre, in the Shiré highlands, and during his present visit to England Mr. Rhodes will probably order, he says, "a further five hundred or one thousand miles" of poles and wire. The southern end of Lake Tanganyika is to be the first objective point, and thence the line will proceed along the western bank of the lake, through Congo territory, to British posts in Uganda and along the Nile.

African mahogany has a pinkish tinge in contrast to the reddish yellow color of the American varieties. The trees are very large. Mahogany has been an article of commerce for nearly two hundred years. Its great beauty and usefulness were first observed by the carpenter on Sir Walter Raleigh's ship in 1595. Dr. Gibbons brought it into notice as being well adapted for furniture in the early part of the eighteenth century. He employed a cabinetmaker named Wollaston to work up some of the timber which had been brought to England by the Doctor's brother. No

other wood possesses such advantages of soundness, size, uniform grain, durability, beauty of color, and richness of figure.

One of the popular productions of the Southern States, the peanut, was first introduced into this country from Africa, where alone it grows to perfection as an article of commerce. On its native soil it is full of the oil which makes it welcome in France, where it becomes a prominent factor in the manufacture of "olive" oil.

Although the chief valuable exports from South Africa are gold and diamonds, a new industry bids fair to come into lively competition in the future years. For fifty years, in various parts of Africa, experiments have been made under government patronage for the purpose of utilizing its vast unused wealth in fibrous plants. A South African syndicate is about to put into operation the process of Professor Blaye, Chief of the Industrial Chemical Department at Paris, a process that was tested successfully in Algiers under the direction of Charles Riviere, Chief of the Botanical Gardens. So remunerative are the results said to be that the farmers of Algiers are cultivating extensive areas with suitable fibrous plants, but these very plants are indigenous to South Africa. It is the purpose of the syndicate to prepare the fibers on the spot and ship the product.—*Illustrated Africa.*

Gold in West Africa.—In the Senegambian districts, between the Senegal, Gambia, and Niger, and southward to the Gold Coast, the clays and detritus are highly auriferous, and gold also occurs in the southern parts of Kordofan (Dar-Nuba), and perhaps elsewhere.

The whole of the West African seaboard is more or less auriferous, and gold is beyond question widely diffused throughout the Gold Coast, where it comes down to the very shore at Axim and other points, and is washed upon the sands. The three districts of Wassaw, Akim, and Gyaman are traversed by auriferous reefs yielding in some instances as much as five or six ounces to the ton. These have been worked for centuries by the natives, and before the discovery of the precious metal in California and Australia they were the chief source of the supply. Since 1878 many of the old diggings have been reopened, and several productive mines are now being worked by English and French companies. According to Bosman, the annual export from Elmina alone amounted to £3,000,000 at the beginning of the seventeenth century, and the total yield of the Gold Coast since the arrival of the Europeans (1471)) has been estimated at from £600,000,000 to £700,000,000.—*Sandford's Compendium of Geography: Africa.*

The Rocktown.—The Liberian gunboat *Rocktown*, two hundred tons, four quick-firing guns, arrived here from Rotterdam on the 11th instant. She was built under the auspices of the East African Company of that

city at a cost of sixty thousand dollars. She steamed from Rotterdam to Monrovia in sixteen days, including the stoppage at Madeira to coal.

The President, Cabinet, and a party inspected the vessel on the 15th instant, when the vessel was formally transferred. The company were entertained on board at luncheon by the agent of the company, W. Bakker, Esq., consul for the Netherlands.

The consul during the entertainment took occasion to refer to the cordial and conciliatory relations which had always existed between citizens of the two governments, and said that to mark her satisfaction the Queen Regent had conferred upon the President the Order of Orange Nassau, with the rank of Great Officer. Consul Bakker then presented the decoration.

The President and authorities are much pleased with the vessel, she being altogether a better and stronger vessel than the *Gorronammah*.

United States Minister at Liberia.—The President received Hon. W. H. Heard, minister resident of the United States, on Monday, the 6th instant. Mr. Heard, accompanied by Vice-Consul General Payne, arrived at the Executive Mansion at noon, and was introduced to the President by the Secretary of State. Mr. Heard presented his letter of credence, prefaced by suitable remarks, to which the President briefly responded. The Attorney General, Secretary of the Interior, and Bishop H. M. Turner were among those present.—*The Liberia Gazette, May 9, 1895.*

Mountain Ranges in West Africa.—Some recent discoveries have proved that there really are mountain chains on the West Coast of Africa at some distance inland from the Gulf of Guinea. The old maps show a chain, called the Kong mountains, running parallel with the coast; but it may be remembered that some five years ago the French explorer, Binger, declared, before the Société de Géographie at the Sorbonne, that "the chain of Kong mountains can have existed only in the fertile imaginations of badly informed travelers." Captain Binger himself must have spoken from imperfect knowledge, for it is now reported that M. Ballot, the French governor of Dahomey, has discovered a chain of mountains in about the ninth parallel of north latitude (exactly where the Kong mountains were understood to be), which average from 2,000 to 2,500 feet in height. About 100 miles from Lagos Sir Gilbert Carter, in 1892, discovered another small range of mountains, which rises abruptly from the plain to an apparent height of 5,000 feet. The existence of mountain ranges on the West Coast of Africa, where hill stations and sanitaria for Europeans can be established, may have an important effect upon the development of the adjacent countries.—*The African Times.*

President Cheeseman Re-elected for a Third Term.—The biennial election of President, and Senators and Representatives of the Legislature, of Liberia was held on the 7th of June last. There are two political par-

ties in the country, the Whig and the Republican. President Cheeseman is a Whig, and so satisfactory and successful has been his administration of the government since he was first inaugurated, in 1892, that he was unopposed at this election and received the unanimous suffrages of the voters, and so great was his popularity that the whole administration ticket was elected. President Cheeseman has shown himself to be an honest, able, faithful, and progressive executive of the little Republic, and we congratulate the Liberians on their political wisdom in continuing him at the head of their government.

"Our progress in this country is not as rapid as we could wish, and yet a word will show that we have not been idle. I came to Hartford, Liberia, to live in March, 1866, when there was not a single house dedicated to the worship of God, nor a Sunday school in the place. We have now a good, substantial brick building, more than one hundred members of the church, and a Sunday school of seventy-nine members. Our Methodist brethren have also a place for worship and an active and well-conducted Sunday school. The cultivation of coffee has kept pace with these Christian institutions, and many thousands of trees are now being planted out each year."—*Rev. Coy C. Brown, Pastor of Providence Baptist Church, Hartford, Grand Bassa County, Liberia, April* 9, 1895.

A Congo Coffee Plantation.—In the *Mouvement Africain*, under the title "Une plantation au Congo Français," M. Bourdarie describes the organization, work, and products of the agricultural establishments on Lake Cayo, an enlargement of the River Loémé. These plantations produce coffee, cocoa, arnatto, and rubber. M. Bourdarie discusses the value of the native or indigenous coffee plant as compared with that brought from Liberia. Upon the market at Rotterdam the difference in price is but two cents the kilog in favor of the latter. The quality, as well as the color of the coffee berry, are influenced by the soil. The coffee harvested at Sibangue, near Libreville, has a dark-green color, the soil of that region being strongly impregnated with iron, and the native, the Liberia of Sibangue, and the Liberia of Cayo have each their peculiarities. He estimates the number of plants upon the Cayo plantations as follows: 43,000 Liberian coffee trees; 50,000 native coffee trees; 24,500 San Thomé coffee trees; 3,000 arnatto plants; 6,000 rubber trees; 7,000 cocoa palms.

The value of the coffee crop for 1894 at	$35,000
Cocoa	4,680
Arnatto	1,900
Total	$40,580

The plantations cover about 400 acres.—*Revue Congolaise et Africaine.*